OHIO MIAMI CONFERENCE

of The

United Methodist Church

One Hundred and Sixty-first Session

1970

Conference History

Digitized by the Internet Archive
in 2015

https://archive.org/details/minutesofsession1970unit

Minutes of the
One Hundred Sixty-first Session

of the

Ohio Miami Conference

Successor to Miami Conference

of the

United Methodist Church

Held in
Columbus, Ohio — June 10, 1970
Veterans Memorial Auditorium

OFFICIAL RECORD

and

CONFERENCE HISTORY

Published by Order of the Conference

Maurice D. Gribler, Editor of Journal
Roy D. Miller, Historian

TABLE OF CONTENTS

I. Conference and Area Officers

II. Memorial Roll

III. Ministerial List

IV. Roll of Lay Delegates

V. Churches and Locations

VI. Conference Proceedings

VII. Committee Reports

VIII. Certification

IX. Index

CONFERENCE AND AREA OFFICIALS

Bishop F. Gerald Ensley, Ph.D., D.D., LL.D, L.H.D., Litt. D,,
Presiding Bishop

The Rev. William K. Messmer ..... Area Administrative Assistant
Mr. John F. Young ..... Area Director of Public Relations and United Methodist Information
The Rev. Carl B. Eschbach ..... Superintendent
The Rev. Charles C. Messmer ..... Director of Camp Program and Management
The Rev. Louis O. Odon ..... Director of Development
The Rev. W. Owen Delp ..... Director of Program Council
The Rev. Maurice D. Gribler ..... Conference Secretary
The Rev. Ralph W. Tinsley ..... Statistician
The Rev. Wendell A. Hohn ..... Treasurer

OFFICE STAFF

Mrs. Anne Moore ..... Secretary
Mrs. Dorothy Miller ..... Bookkeeper

REMEMBERED

Deceased Members of Ohio Miami Conference, 1810-1970

Name	Died
William P. Smith	1816
Frederick Klinger	1823
Abram Ponsler	1824
John George Pfrimmer	1825
John Harvey	1828
Thomas Haines	1828
Jacob Mahan	1828
Archibald E. Michael	1829
Philip Sauer	1829
Michael Coover	1832
George Hoffman	1839
Robert Duncan	1839
Bishop Andrew Zeller	1839
Henry Joseph Frey	1841
Peter Ogborn	1841
Peter Bonebrake	1842
Jacob Flickinger	1842
Christian Shearer	1844
Isaac V. D. Robertson	1846
David Kiser	1848
Robert Bonebrake	1849
Robert A. Wheat	1850
William R. Lewis	1850
Jacob Kemper, Sr.	1851
Bishop Henry Kumler, Sr.	1854
Martin Boehm	1855
Daniel Bonebrake	1856
Bishop Joseph Hoffman	1856
John Zeller	1857
Curtis Edwards	1858
John Allen	1859
William R. Rinehart	1861
Jacob Antrim	1861
Jacob Surface	1861
Swain Corson	1862
Daniel Trover	1863
Thomas Shain	1863
Daniel N. Fleming	1863
John Kemp, Sr.	1865
Jacob M. Marshall	1866
Henry Bonebrake	1866
Jacob G. King	1867
Bishop Jacob Coons	1869
John Coleman	1871
Elias W. Hoffner	1873
Daniel Antrim	1873
O. Shoop	1873
Conrad Bonebrake	1874
John L. Hoffman	1875
Simon Geeting	1875
Stephen M. Hearn	1877
William Nichols	1878
Jacob King	1878
James Fleenor	1879
Adam Hetzler	1880
John Slife	1880
William K. McCabe	1881
Frank N. Fowler	1881
Bishop Henry Kumler, Jr.	1882
Daniel C. Kumler	1882
John Kemp, Jr.	1883
Henry Hoffman	1884
W. H. Lanthurn	1884
Luke E. Pierce	1884
G. L. Gilbert	1885
W. W. Coons	1886
James Long	1888
Christopher Flinchbaugh	1888
Henry Tober	1889
Chester Briggs	1890
Henry Surface	1891
Joseph Gomer	1892
Lawrence Burns	1894
W. G. Wells	1896
L. A. McGrew	1898
John Walter	1899
W. R. Houlton	1899
J. W. Glenn	1902
J. B. Doughman	1902
Sarah A. Dickey	1904
Granville M. Hemphill	1905
Cyrus J. Burkert	1905
Columbus Hall	1906
William McKee	1907
J. D. Holtzinger	1907
J. W. Bovey	1908
D. Myers	1908
S. M. Hippard	1909
C. H. Snyder	1910
F. G. Grigsby	1910
Henry Garst	1911
D. K. Flickinger	1911
G. W. Arnold	1912
W. K. Albright	1914
J. L. Swain	1917
W. J. Pruner	1917
C. W. Kurtz	1918
H. A. Bovey	1919
Thomas F. Bushong	1919
William J. Shuey	1920
G. A. Thompson	1920
Daniel Berger	1920
F. H. Bohn	1921
Bishop G. M. Mathews	1921
J. E. Yingling	1921
E. W. Bowers	1921
C. W. Miller	1921
J. M. Replogle	1921
M. R. Geyer	1921
D. E. Myers	1921
E. H. Caylor	1923
J. W. Wurtz	1928

REMEMBERED

Name	Died
J. H. Halstead	1924
S. S. Huddle	1925
J. P. Stewart	1926
M. E. Gibson	1927
J. N. Beckett	1927
J. W. Kilbourne	1927
G. A. Wahl	1928
C. E. Plack	1928
C. W. Stephens	1928
J. D. Williams	1928
J. W. Flory	1928
Alfred Kissel	1929
W. H. Klinefelter	1929
H. A. Sechrist	1930
W. H. Smelker	1931
Bishop C. J. Kephart	1932
R. P. Dougherty	1933
W. M. VanSickle	1934
Ruth E. Hemphill	1935
A. Dunkleberger	1936
A. E. Bitner	1936
G. T. Powell	1937
Calvin McNelly	1937
J. P. Landis	1937
J. H. Mayne	1938
J. Assell	1938
W. E. Michaels	1938
S. F. Daugherty	1938
I. Zimmerman	1938
E. C. Petry	1939
O. L. Barngrover	1939
W. C. Niswonger	1939
D. S. Eshelman	1940
S. E. Rasey	1941
W. C. Andreas	1941
J. A. Pantle	1943
A. E. Landis	1943
M. I. Comfort	1944
C. B. Boda	1946
Mrs. Ella Circle Bailey	1947
Bishop H. H. Fout	1947
A. C. Witham	1947

Name	Died
S. L. Brill	1948
E. S. Weimer	1948
M. W. Mumma	1950
C. W. Snyder	1950
W. T. Frank	1951
Ralph B. Ditmyer	1951
J. C. Goodrich	1951
George R. Jacoby	1952
W. R. Hughes	1952
Frank S. McEntire	1953
E. E. Saul	1953
Elias Cross	1954
J. L. Armstrong	1956
Bishop D. T. Gregory	1956
Bishop Fred L. Dennis	1958
Dwayne Myers	1958
Maude Hoyle	1958
Bishop A. R. Clippinger	1958
John W. Bench	1958
Edward H. Hammon	1958
Lorin S. Stine	1958
James A. Robinson	1958
John D. Nisewonder	1958
Orrie O. Arnold	1959
George Kopittke	1959
L. M. Hohn	1959
Walter Schutz	1961
Eugene Turner	1961
A. J. Furstenberger	1961
Charles E. Fryman	1961
Osa D. Wellbaum	1961
Charles R. Smith	1962
W. Bryan Green	1962
Lewis G. Ludwick	1963
Edwin S. Comrey	1964
Ambrose Aegerter	1966
Walter N. Roberts	1966
Ella Hamilton	1966
William E. Ward	1966
Emory H. Nichols	1968
Edgar Schrader	1968
W. I. Underwood	1969
Minnie Fliehman	1970

MINISTERIAL LIST

FULL MEMBERSHIP AND ACTIVE

(Ed. Note: As stated in Report No. 7 the Board of Pensions checked and brought up to date the service record of all active pastors of the Conference. However, after consultation with the Columbus office it was considered unnecessary to print this record in this Journal as it will be included in the new West Ohio Conference Journal for this year.)

SUPERANNUATED ITINERANT ELDERS

* Indicates Present
† Reported to Secretary

*Bragg, Emerson D., 5825 Free Pike, Dayton, Ohio 45426
*Brown, Harley D., 411 North Commerce Street, Lewisburg, Ohio 45338
*Brown, Harold S., 3106 Shroyer Road, Dayton, Ohio 45429
Clark, Harvey G., 4151 Ackerman Boulevard, Dayton, Ohio 45429
*Clark, Ira C., Route 1, Greenville, Ohio 45331
Comfort, William I., 826 Uhrig Avenue, Dayton, Ohio 45406
†Cross, Frank L., 2641 Churchland Avenue, Dayton, Ohio 45406
*Dailey, E. H., 55 West Park Street, Westerville, Ohio 43081
†Duckwall, George W., 711 Sweitzer Street, Greenville, Ohio 45331
*Eschbach, Carl E., 1610 Cory Drive, Dayton, Ohio 45506
*Fox, William J., Springboro, Ohio 45066
Gillespie, Don E., 425 Reichard Drive, Vandalia, Ohio 45377
*Hahn, Harvey C.,
Hendrix, Joe P., Fletcher, Ohio 45326 (Deceased 7-28-70)
Henry, Joseph B., 423 Santa Rosa Road, Arcadia, California 91006
*Jenkins, Ivan E., 1139 South Shawnee Drive, Greenville, Ohio 45331
*Klepinger, Murn B., 826 Chelsea Avenue, Dayton, Ohio 45420
*Letner, Grover D.
*Miller, Roy D., 3311 Arlene Avenue, Dayton, Ohio 45406
*Oldt, Frank, 529 Detroit Street, Flint, Michigan 48502
Parsons, J. Maurice, 2077 Auburn Avenue, Dayton, Ohio 45406
Pelton, Robert V., 3686 Monford Heights Drive, Cincinnati, Ohio 45239
Schulz, Jerome C., 2307 Linden Avenue, Middletown, Ohio 45042
†Sinks, Walter H., 304 North Main Street, Englewood, Ohio 45322
Smelker, LeRoy, 2216 Rugby Road, Dayton, Ohio 45406
*Smith, Clarence S., 85 Village Blvd., Bradenton, Florida 33505
Snapp, Henry P., Masonic Home, Springfield, Ohio 45501
*Stockslager, Earl, 1014 Chateau Drive, Dayton, Ohio 45429
*Tinsley, Ralph W., 1417 Leonhard Street, Dayton, Ohio 45404
†Vanetta, Leo B., Route 1, Lerna, Illinois 63440
Wolfe, A. S., 1829 Shuey Avenue, Walnut Creek, California 94596

SUPERNUMERARY ELDERS

Cotron, Carl M., 334 Enxing Avenue, West Carrollton, Ohio 45449

LOCAL ELDERS

Baker, Donald, 6430 Taylorsville Road, Dayton, Ohio 45424
Boomershine, Thomas E., 527 Riverside Drive, New York, New York 10027

Bullock, Robert, 600 Sheffield Road, Route 4, Middletown, Ohio 45042
Channon, William, Pierce Memorial Baptist Home, Box 326, Brooklyn Connecticut 06234
Comfort, Vivian, 826 Uhrig Avenue, Dayton, Ohio 45406
Eschbach, Robert M., 3355 Pobst Drive, Dayton, Ohio 45420
Royer, J. Frank, Route 1, New Paris, Ohio 45347
Smith, Dale, Route 1, Lewisburg, Ohio 45338
Vorpe, Carl, 10668 Weil Road, Loveland, Ohio 45140

DEACONS

*Boyd, John S., 162 West Elizabeth Street, Harrisonburg, Virginia 22801
*Fourman, Daryl G., 1 North Fuls Road, New Lebanon, Ohio 45345
*Harris, Alan K., 412 Harrison Avenue, Greenville, Ohio 45321
*Keebler, A. Ronald, Box 7, Lewisburg, Ohio 45338
*Zeller, William M., 106 Herr Street, Englewood, Ohio 45322

MINISTERIAL STUDENTS

Blake, Ronald E., 1821 Ridgemore Avenue, Dayton, Ohio 45429; (Church of the Cross)
Blumenstock, Dwaine M., 500 Central Avenue, Greenville, Ohio 45331 (Evangelical)
Clark, John A., Route 3, Greenville, Ohio 45331 (Evangelical)
Eller, James I., 2019 Eastview Drive, Dayton, Ohio 45405 (Fairview)
Hartman, Michael E., 4868 Wilmington Avenue, Dayton, Ohio 45440 (Hope)
Heaton, Timothy L., 9086 Church Street, Harrison, Ohio 45030 (Crosby)
Hetzel, Max Kent, 112 Redwood Drive, Greenville, Ohio 45331 (Evangelical)
Kemp, Robert D., 4001 Kings Highway, Dayton, Ohio 45406 (Fairview)
Lantz, David C., 1902 Pershing Boulevard, Dayton, Ohio 45420 (Belmont)
Moody, Timothy F., 4621 Free Pike, Dayton, Ohio 45416 (Fort McKinley)
Paff, Keith E., Route 1, Arcanum, Ohio 45304 (Castine)
Sanders, Robert A., 1941 Bridgetown Road, Cleves, Ohio 45002 (Cheviot)
Swanton, Michael, 1012 Hampshire Road, Dayton, Ohio 45419
Tron, Duane E., 28 Hepner, New Lebanon, Ohio 45345 (Beardshear)

PASTORS NOT MEMBERS OF OHIO MIAMI CONFERENCE

Barnette, Sherwood T., Box 102, Rosewood, Ohio 43070 (Western Pennsylvania)
Beman, Larry F., Box 108, Castine, Ohio 45313 (New York)
Brown, Fred V., 39 McKinley Street, Brookville, Ohio 45309 (Ohio Southeast)
Bryan, A. Allen, Box 38, Clayton, Ohio 45315 (Western Pennsylvania)
Bunnell, Paul G., Route 1, Box 244, Rossburg, Ohio 45362 (Ohio)
Byrum, Gordon L., Route 3, Arcanum, Ohio 45304 (Indiana South)
†Deeter, M. Ray, Route 1, West Manchester, Ohio 45382 (Indiana South)
Doverspike, Fred W., Route 2, Box 87, Hillsboro, Ohio 45133 (Ohio)
*England, Thomas N., Route 2, Box 384-B, Germantown, Ohio 45327 (Ohio Southeast)
Estoye, Jose D., Box 4, West Elkton, Ohio 45070 (UCC of the Phillipines)
Farmer, Edgar R., 311 Millville-Oxford Road, Hamilton, Ohio 45013 (Ohio)
Halderman, John E., Route 2, Eaton, Ohio 45320 (Susquehanna)
Hall, John D., 1810 Harvard Boulevard, Dayton, Ohio 45406 (Indiana North)
Jay, Carroll E., Route 1, Mt. Orab, Ohio 45154 (Virginia)
Kastner, Arnold S., Box 5, Eldorado, Ohio 45321 (Western Pennsylvania)

Legg, James H., Jr., Route 1, Box 59-A, Brookville, Ohio (Virginia)
Miller, Joe M., 4654 Oxford-Middletown Road, Middletown, Ohio 45042 (Indiana South)
Morse, H. Dale, 7685 South County Road 25-A, Tipp City, Ohio 45371 (Kansas)
*Price, Paul, 2427 Arlene Avenue, Dayton, Ohio 45406 (Eastern)
Rossman, Donald W., Box 215, Harrison, Ohio 45030 (Ohio)
Sauter, Ted L., 210 High Street, West Manchester, Ohio 45382 (Florida)
Shriner, H. Douglas, 1810 Harvard Boulevard, Dayton, Ohio 45406 (Ohio West)
*Wallen, Edward G., Box 115, New Madison, Ohio 45346 (Ohio Sandusky)
West, William A., Route 1, Box 150, Piqua, Ohio 45356 (Western Pennsylvania)

CONFERENCE WIDOWS

Aegerter, Mrs. Ambrose, 1849 Fauver Avenue, Dayton, Ohio 45420
Armstrong, Mrs. J. L., 1206 Lincoln Avenue, Hamilton, Ohio 45012
Barngrover, Mrs. O. L., 2418 Lawton Avenue, Toledo, Ohio 43620
Brill, Mrs. S. L., 115 Herr Street, Englewood, Ohio 45322
Comrey, Mrs. E. S., 3852 Trevor Avenue, Cincinnati, Ohio 45211
Dennis, Mrs. F. L., 2016 Auburn Avenue, Dayton, Ohio 45406
Green, Mrs. W. Bryan, Otterbein Home, Lebanon, Ohio 45036
Hammon, Mrs. E. H., 410 College Street, Piqua, Ohio 45356
McEntire, Mrs. Grace, c/o Dr. Edwin H. Dickey, Methodist Home, 5343 Hamilton, Avenue, Cincinnati, Ohio 45224
Nichols, Mrs. Dessa S., Otterbein Home, Lebanon, Ohio 45036
Rardain, Mrs. H. Wayne, 7311 Silver Lane, Dayton, Ohio 45414
Roberts, Mrs. Walter, 7128 Gardenview Drive, Dayton, Ohio 45431
Robinson, Mrs. James, 910 Cumberland Avenue, Dayton, Ohio 45406
Schrader, Mrs. Edgar, 104-109 103rd Street, Ozone Park, New York 11417
Schutz, Mrs. Walter, 1818 Ravenwood Avenue, Dayton, Ohio 45406
Stine, Mrs. Lorin, 1033 Cherry Drive, Dayton, Ohio 45406
Witham, Mrs. A. C., 431 Walnut Street, Tipp City, Ohio 45371
Wurtz, Mrs. Mary, 51 Cleveland Avenue, Milford, Ohio 45150

LAY MEMBERS — 1970

(or Alternate registered at Columbus)

NORTHWEST GROUP

ABBOTSVILLE-CAYLOR CHAPEL: Mrs. Martin Fourman
CASTINE-SAVONA: Mrs. Wanda McCabe
ELDORADO: Ray Hutton
EVANGELICAL, GREENVILLE: Samuel Upton
EVANGELICAL, UNION CITY: Mrs. Agnes Riffle
FAITH, ARCANUM: Ralph Eubank
ITHACA: David Frazee
NASHILLE: Miss Carolyn Slick
NEW MADISON: Lowell Hawkey
OTTERBEIN-YANKEETOWN: Orval Braggs
ROSE HILL-YORKSHIRE: James Dunwoody
WARE'S CHAPEL: Mrs. Mildred Bolen
WATERHOUSE: Ralph Royer
WEST MANCHESTER: Frank Hundley
WEST SONORA: Weston Hammel

WEST CENTRAL GROUP

ANTIOCH: Mrs. Cathrine Boedeker
ARLINGTON: Mrs. Gladys Ludy
CHRIST, VERONA: Mrs. Waunita Kolling
CLAYTON: Jack Davis
COMMUNITY, BROOKVILLE: Mrs. B. Beachler
ENGLEWOOD: Robert Kalter
MEMORIAL, LEWISBURG: Bertha Snyder
NEW HOPE: Herman Bowers
NEW LEBANON: David Jones
PHILLIPSBURG: Wayne Ward
POTSDAM: Janet Hess
PYRMONT: Jess Warner

WEST GROUP

FAITH, MIDDLETOWN: Charles Conarroe
FARMERSVILLE: Harry Smith
GOOD SHEPHERD, GERMANTOWN: Mrs. Dora Kirby
GREENBUSH: Clyde Pierson
HAMILTON NINTH STREET: Sadie Bezold
HUNTER COMMUNITY: Kathryn Sheppard
JACKSONBURG: Kathryn Weber
MILLVILLE: Mrs. Inez Dittman
OREGONIA: Mrs. Thelma Elzey
OTTERBEIN HOME: Florence Clippinger
PARK AVENUE, HAMILTON:
PLEASANT RIDGE: Frank Richmond
SPRINGBORO: Dorothea Dillon
ST. MARK'S: Mr. Paul Calabria
STATE ROAD: Joanne Carles
UNION CHAPEL: Mrs. Alberta Derrough
WEST ELKTON: Mrs. Linnie Hoppe

CENTRAL GROUP

ALEY: L. Vernon Schaefer
BEARDSHEAR: Frank Kelley
BELMONT: Mrs. John Albrecht
" Harold L. Boda
" A. J. Hall
CHURCH OF THE CROSS: Robert Heintz
Mark Beachler
DREXEL PARK: William Harris
EASTMONT: William Darner
EVANGELICAL, XENIA:: Blanche Yinger
FAIRVIEW: Wendell Hohn
" Richard Thopson
FAITH: Richard Pollitt
FIRST: James Shellabarger
" Hazel Dover
" Richard Weimer
" Robert G. Smith, Jr.
FORT McKINLEY: Hubert Fellers
GOOD SHEPHERD: Walter D. Burk
HOPE: Raymond Fish
LIBERTY: William Clayton
MIAMI CHAPEL: Mrs. H. Hermes
NORMANDY: Robert Albaugh
" R. Max Peterson
OAK STREET: Dana Forinash
OAKWOOD: Mrs. Dorothy Chaney

OTTERBEIN: Robert Tucker
PARKVIEW: Vernon Weller
RESIDENCE PARK: Charles Sampson
SOUTHERN HILLS: Harvey Hammink
SULPHUR GROVE: Robert Brademeyer
TRINITY, EAST: Roger Brown
VANDALIA: James Scholl
WAYNE AVENUE: Charles Hahn

NORTHEAST GROUP

BOWLUSVILLE: Mrs. E. Prosser
COLUMBUS AVENUE: Earl Heskett
EVANGELICAL, PIQUA: Ray Fridley
FLETCHER: Elmer Emert
GINGHAMSBURG: Ada Palmer
LAGONDA: Herbert Detrick
NEW HOPE: James Michael
ROSEWOOD: Charles Stabler

SOUTHWEST GROUP

CHERRY GROVE: Arthur Maddux
CHEVIOT: Mrs. A. Riggs
CLOUGH: Emma Feucht
COLLEGE HILL: R. Lynn Pounds
CROSBY: Milton Knollman
DUNLAP: Mrs. Louise McNeil
EVANGELICAL, CLIFTON: Mrs. Wilda Lach
FAITH, BATAVIA: Mrs. Anna Brothers
HERITAGE: Taylor Clark
MT. AIRY: James Sheppard
NEWPORT NINTH STREET: Mrs. Fred Racke
NORTH BEND: Mrs. Virginia Myers
PRINCE OF PEACE: Mrs. J. Weiss
ZION: Mrs. H. Warren

SOUTHEAST GROUP

BLOOM ROSE:
BROWNTOWN-UNION PLAINS: Howard Kelch
EAST DANVILLE (Sonner's Chapel): Steve Sonner
KETTERMAN-MOWRYSTOWN: Howard Borden
SECOND CREEK: Everett Penquite

CHURCHES AND THEIR LOCATION

(According to New District Alignment)

CINCINNATI DISTRICT

CHERRY GROVE: 1427 Eight Mile Road, Cincinnati
CINCINNATI CHEVIOT: 3820 Westwood Northern Boulevard, Cincinnati
CINCINNATI CLIFTON EVANGELICAL: 245 West McMillan Avenue, Cincinnati
CINCINNATI COLLEGE HILL: 1449 Marlowe Avenue, Cincinnati
CINCINNATI HERITAGE: 1585 Compton Road, Mt. Healthy
CINCINNATI MT. AIRY: 2645 North Bend Road, Northwest Cincinnati
CINCINNATI PRINCE OF PEACE: 10507 Colerain Avenue, Cincinnati

CLOUGH: 2010 Wolfangle Road, one mile north of Route 125 in Forrestville, Cincinnati
CROSBY: 9091 Church Street, New Haven
DUNLAP: 11558 Colerain Road, 15 miles north of Cincinnati, Dunlap
NEWPORT NINTH STREET: 114 West Ninth Street, Newport, Kentucky
NORTH BEND: 123 Symmes Road, North Bend
ZION: Zion and Zion Hill Roads, Cleves

DAYTON NORTH DISTRICT

ABBOTSVILLE: Route 49, north of Arcanum
ANTIOCH: Wolf Creek Pike, ¼ mile west of Diamond Mill Road, Trotwood
ARCANUM FAITH: 101 East South Street, Arcanum
ARLINGTON: One block west of corner of National Road and Arlington Road in Arlington
BROOKVILLE COMMUNITY: Maple Street and Hay Avenue, Brookville
CASTINE- Along Route 127 on the north edge of Castine
CAYLOR CHAPEL: Hogpath Road, east of Route 49, Greenville
CLAYTON: 157 Talmadge Road, Clayton
DAYTON BEARDSHEAR: 3145 Stop Eight Road, Dayton
DAYTON FT. McKINLEY: 3721 W. Siebenthaler Avenue (Salem and Siebenthaler—northwest Dayton)
DAYTON GOOD SHEPHERD: 2661 Harshmanville Road, Dayton
ELDORADO: North Main Street, Eldorado
ENGLEWOOD: Walnut Street and Herr Street, Englewood
FLETCHER: Corner First and South Walnut Streets, Fletcher
GINGHAMSBURG: 2 miles north of Vandalia on County Road 25-A
GREENVILLE EVANGELICAL: Corner of Wayne Avenue and Dever Street, Greenville
ITHACA: North edge of Ithaca
LEWISBURG MEMORIAL: Corner of Commerce and Harrison Streets, Lewisburg
NASHVILLE: 3 miles north of Palestine, 6 miles west of Greenville off Route 502
NEW HOPE: 5 miles west of Eaton on Route 35
NEW HOPE N.E.: North of Sidney on Route 29, 4 miles west of Mason Road
NEW MADISON: 151 North Main Street, New Madison, on Route 121
OTTERBEIN- Route 1, New Madison
PHILLIPSBURG: Route 49, south of traffic light, Phillipsburg
PIQUA EVANGELICAL: Corner of College and Ash Streets, Piqua
POTSDAM: South of Potsdam on Route 721
PYRMONT: 3 miles west of Brookville on Brookville-Pyrmont Road
ROSE HILL- Route 49, north on McFeely-Petry Road, Rose Hill
SAVONA: Along the Hollansburg-Arcanum Road in Savona
SULPHUR GROVE: 7595 Taylorsville Road, Dayton (Huber Heights)
UNION CITY EVANGELICAL: 117 Franklin Street, Union City
VANDALIA: 200 South Dixie Drive, Vandalia
VERONA CHRIST: 206 South State Street, Verona
WARE'S CHAPEL: Foos Road, West Manchester
WATERHOUSE: 3-4 miles east of Union City on Route 47
WEST MANCHESTER: 218 High Street, West Manchester, one block east of Route 127
WEST SONORA: Two miles north of Lewisburg on Route 503
YANKEETOWN: Route 722 and Billman Road in New Paris
YORKSHIRE: In Yorkshire

DAYTON SOUTH DISTRICT

ALEY: 6750 Kemper Road, Dayton
DAYTON BELMONT: Corner of Smithville Road and Bellaire Avenue southeast Dayton
DAYTON CHURCH OF THE CROSS: 3121 Wilmington Pike in Kettering
DAYTON DREXEL PARK: 5565 West Third Street, Dayton
DAYTON EASTMONT: 5039 Woodbine, corner of Woodman Drive, Dayton
DAYTON FAIRVIEW: Corner Fairview and Catalpa, Dayton
DAYTON FAITH: 800 Troy Street, Dayton
DAYTON FIRST: 1516 Salem Avenue, Dayton
DAYTON HOPE: 5980 Wilmington Pike, Dayton
DAYTON MIAMI CHAPEL: 1210 Miami Chapel Road, Dayton
DAYTON NORMANDY: 450 West Alexandersville-Bellbrook Road, Dayton
DAYTON OAK STREET: 433 Oak Street, Dayton
DAYTON OAKWOOD: 206 Hadley Avenue, Dayton
DAYTON OTTERBEIN: 111 Xenia Avenue, Dayton
DAYTON RESIDENCE PARK: 360 Elmhurst Road, west Dayton
DAYTON SOUTHERN HILLS: 2287 South Dixie Avenue, Kettering
DAYTON TRINITY-E.: 1500 East Huffman Avenue, east Dayton
DAYTON WAYNE AVE.: 912 Wayne Avenue, Dayton
FARMERSVILLE: 110 West Center Street, Farmersville
GERMANTOWN GOOD SHEPHERD: Corner of Cherry and Market Streets, Germantown
GREENBUSH: ¾ mile north of Route 122, on Greenbush Road from Beechwood, Somerville
JACKSONBURG: Seven miles west of Middletown on Route 744
LIBERTY: 7840 Pemberton Drive, Liberty
MIAMISBURG PARKVIEW: Corner of Fifth and Park Avenue, Miamisburg
MIDDLETOWN FAITH: Corner of Baltimore and Philadelphia, Middletown
NEW LEBANON: Corner of West Main Street (Route 35) and the Johnsville-Farmersville Road, New Lebanon
PLEASANT RIDGE: 1052 Middletown-Eaton Road in Middletown
STATE ROAD: Route 725, 5 miles west of Germantown
UNION CHAPEL: One mile west of Route 4 on Keister Road between Germantown and Middletown
WEST ELKTON: Route 503 in West Elkton
XENIA EVANGELICAL: Third and Galloway, Xenia

SPRINGFIELD DISTRICT

BOWLUSVILLE: 455 West County Line Road, ½ mile west of Route 68, between Springfield and Urbana
ROSEWOOD: Corner of Route 29 and Rosewood-Quincy Road, Rosewood
SPRINGFIELD COLUMBUS AVE.: 2965 Columbus Avenue, Springfield
SPRINGFIELD LAGONDA: 2030 Mitchell Boulevard, on Route 4, Springfield

WILMINGTON DISTRICT

BATAVIA FAITH: Route 32 and Wood Street, Batavia
BLOOM ROSE: Bloom Rose Road, Williamsburg
BROWNTOWN- 2 miles southeast of Sardinia
HAMILTON: NINTH STREET: Ninth and Sycamore Streets, Hamilton
HAMILTON PARK AVENUE: Corner of Park and Dick Avenues, one block north of Main Street, Hamilton

HAMILTON ST. MARK'S: Corner of Symmes Road and Fairfield, west of Route 4, Fairfield
HUNTER COMMUNITY: Shaker Road, two blocks north of Route 122, going east from I-75, Franklin
KETTERMAN- Five Points-Ketterman Road, Sardinia
MILLVILLE: Corner of Millville-Oxford Road in Oregonia
MOWRYSTOWN: Mowrystown, one block north of center of town Mill Street, Millville
OREGONIA: ½ block south of the "T" on Corwin Road in Oregonia
OTTERBEIN HOME: On Route 741 just north of Route 63, Lebanon
SECOND CREEK: In Blanchester
SONNER'S CHAPEL: Between Sugartree Ridge and Danville in Winkle
SPRINGBORO: 60 East North Street, Springboro
UNION PLAINS: On Route 68, four miles west of Mt. Orab

Conference Proceedings

Mrs. James K. Wagner, pianist played the preludes: "A Prayer" by Tchaikovsky and "Largo" by Handel as the people assembled.

At 10:00 o'clock Bishop F. Gerald Hensley convened the Conference declaring; "I hereby call to order the one hundredth sixty-first annual session of the Ohio Miami Conference."

Rev. Milford Ater led the Conference in the singing of the hymn; "And Are We Yet Alive" and Rev. Harvey C. Hahn prayed the invocation.

Bishop Ensley challenged the Conference with his devotional message on the theme "Remember." He said the most important need of the church at this time is vitality not unity. Vitality and union do not always go together. The word, "remember" sounds like a bell in the Scriptures. The way to a vital union of the churches is to remember certain things out of the past. There is a kind of remembrance that blocks every effort to unite the church. There is another kind of memory that makes for union. We need to forget who we are, but at the same time remember certain things we have in common.

1.—We have a common Lord, one God and Father of us all. 2.—We have a common history as Protestants and as Christians. We belong to one stem; we are children of the great awakening. 3.—We have a common Bible. 4.—We enjoy a common worship. It will help us as we enter into the larger fellowship if we remember who we are and what we have been. This is not a union of denominations, but a reunion of God's people. 5.—We have common sins. 6.—We have a common need of the divine grace. Our memories will translate themselves into strength as we remember these things.

Maurice Gribler read the names of those who have joined the Church Triumphant during the Conference year and asked the Conference to stand for a moment of silent tribute and of prayer. The tributes prepared will be found in Report No. 3.

The Business Session

Roll call was conducted by Maurice Gribler, Conference Secretary. All lay members and ministers were asked to complete the Registration Card which ushers were instructed to pick up at this time.

These ministers were excused for the Session as requested in writing: James Bergland, Frank Cross, M. Ray Deeter, James Frazier, Wendell Freshley, John McRoberts, Joe Miller, Edwin Pellett, Eugene Risch. Retired ministers, George Duckwall and Leo Vanetta, reported in and were excused by reason of illness.

It was voted to adopt the agenda as printed. The Rules of Order as found on page 28 of the 1969 Journal were adapted for this session. The entire area of the assembly room was set as the bar of the Conference.

Dr. Carl B. Eschbach presented a fine, comprehensive report on behalf of the Conference Staff concerning the Conference year. The report was received with interest and wide approval. It was voted to print the report in the Conference Journal. (See Report No. 1)

Maurice Gribler called attention to the Summary of Actions of the Conference Council of Administration as found in the book of reports. It was voted to print the report and preserve it for the Conference archives. (See Report No. 2)

Louis Odon presented the report of the Board of Missions as found in the Report boks. It was voted to print the report in the Conference Journal. (See Report No. 5)

The report of the Board of Trustees was presented by Clifton Hatfield, Secretary of the Board. It was voted to print the report in the Journal. (See Report No. 6)

Ralph Tinsley presented the Statistician's Report for 1969. It was voted to print the report in the Journal. (See Report No. 8)

The Treasurer and Auditor presented extensive reports on all Conference finances and funds. It was voted to approve the reports with the Auditor's Report to be printed in the Journal. The remaining records of the Report are to be retained for future reference. (See Report No. 9)

Jams Flinchbaugh presented the report of the Board of Ministry. It was voted to receive the report and to refer it to the Board of Ministry of the West Ohio Conference for action. (See Report No. 4)

Gary Eubank reported for the Board of Pensions. They plan to publish in the Conference Journal the up-to-date service record of all active and retired ministers of the Conference for pension purposes. It was voted to approve the report. (See Report No. 7)

Emerson Bragg presented a revised Constitution for Otterbein Home for consideration by the Conference. Under Article II—Management; it was voted to amend the paragraph immediately following the letter "C" concerning term of office of a trustee by the addition of: "The tenure of office of a trustee shall not exceed three consecutive terms." The paragraph as amended will read: "The term of office of a trustee shall begin upon election and shall continue until a successor is elected. The tenure of office of a trustee shall not exceed three consecutive terms." It was voted to adopt the proposed revised Constitution as amended.

Upon motion by Harvey Hammink it was voted to validate the actions of the Board of Trustees and the Board of Missions for the year.

Harvey Hammink was granted the privilege of the floor. He called Dr. and Mrs. Eschbach to the platform where he presented them with a check in the amount of $268 with these words: "It is a privilege and an honor that doesn't come often to a layman to express our deep appreciation for what you have done this past year. This check is an expression of my love and the love of all of us for having had the opportunity through all of the years of knowing you and of struggling along this past year under your whip hand." Carl and Ruth responded with appropriate words.

Dr. Claude Garrison, Superintendent of the Columbus District and chairman of the Bishop's Cabinet spoke, saying what a great privilege it had been to have Carl Eschbach as a member of the Area Cabinet. "I do not often, if ever, question the wisdom of a bishop concerning his appointments of district superintendents, but I would at least have a little reservation that he would permit us only one year with Carl Eschbach. I do want to say how much we have appreciated having him in our midst."

Bishop Ensley said, "We would have been poorer indeed if he had never come into our fellowship." Concerning Dr. William K. Messmer he said, "He has fitted in wonderfully well and he is also a brother to all of the men of all of the conference in a most splendid way."

Bishop Ensley recognized the presence of Dr. Sumpter M. Riley, Jr., Superintendent of the Lima District and Rev. Louis Shockley, Director of Wesley Center, Dayton. They were presented to the Conference.

The business session being concluded the Conference entered into the Service of Uniting Fellowship. To depict the continuing fellowship in the new West Ohio Conference, Dr. Eschbach called to the platform the five District Superintendents under whose direction the churches of the Ohio Miami Conference will come for the ensuing year. The men and their districts were: The Rev. Howard W. Brown, Cincinnati District; The Rev. Harold Dutt, Dayton North District; The Rev. Richard P. Coad, Dayton South District; The Rev. Waldemar A. Haupt, Springfield District; The Rev. Robert A. Byler, Wilmington District.

A folder had been prepared for each district which contained a list of the former Ohio Miami churches that would be a part of that district henceforth. In turn Dr. Eschbach read the list contained in a folder and then presented the folder to that particular District Superintendent, commending to him the care and the concerns of these churches and people. It was a very simple but

effective way to close the one hundred sixty-one years of Ohio Miami Conference history. It was an equally effective way to highlight the ever on-going of the church as well as the greater priority of the Kingdom as compared to a single Conference.

Directed by Milford Ater the Conference stood to sing with vigor the hymn "God of Grace and God of Glory." The benediction was given by Dr. William K. Messmer, for twenty years the Superintendent of the Ohio Miami Conference, now the Administrative Assistant to Bishop Ensley.

Mrs. Wagner at the piano played "The Glory of God in Nature" by Beethoven as the postlude.

In the afternoon at 2:00 o'clock the main auditorium of the Veterans Memorial Auditorium was filled as lay persons and ministers of the former denominations from all over Ohio joined together in worship to celebrate the Union of the Conferences in Ohio.

Ushers serving the Conference session were: The Rev. Harry Deaven, The Rev. Fred Luzader, The Rev. Wendell Butt, The Rev. David Schneider, The Rev. James Riley and The Rev. J. C. Herbert.

REPORTS

(ANNUAL SESSION)

Conference Superintendent for the Staff ..... No. 1

Council of Administration ..... No. 2

Memoirs ..... No. 3

Board of Ministry ..... No. 4

Board of Missions ..... No. 5

Board of Trustees ..... No. 6

Board of Pensions ..... No. 8

Statistician (Summary) ..... No. 8

Auditor and Treasurer ..... No. 9

Ordinands — Biographical Sketch ..... No. 10

REPORT NO. 1

The Conference Staff Report

To our esteemed Bishop F. Gerald Ensley, to our fellow Pastors, lay members and friends of Ohio Miami Conference, at this one hundred and sixty-first annual meeting I bring you greetings in the name of Christ our Saviour.

I begin this report in the words of a co-worker who lived long years ago and who never failed to bring a personal concern in all the reports and letters he prepared. In this spirit I say to each one personally,

> "I thank my God always when I remember you in my prayers, because I hear of your love and of the faith which you have toward the Lord Jesus and all the saints, and I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ." Philemon 1:4-6

This is a composite report of the Conference staff and as such reflects the responsible leadership and wise stewardship of my colleagues, Charles Messmer, Louis Odon, and Owen Delp. Their experience and assistance were most valuable in this interesting and rewarding year of transition. I am greatly indebted for their cooperative support.

In Memoriam

Three members of our retired ministerial family passed away during the year. Dr. W. I. Underwood, beloved Pastor and honored leader, died July 7, 1969. He united with the Conference in 1910, was ordained in 1916 by Bishop George M. Mathews, and served Otterbein Chapel, Miamisburg, Germantown, and Clifton Church, Cincinnati. He retired in 1950 and made his home in Cincinnati.

Mrs. E. R. Turner, the widow of Dr. Turner, passed away August 8, 1969. She served with her husband the following churches of our Conference; College Hill, High Street (now Dayton Hope), Cheviot, Middletown (now Faith), and Beavertown (Church of the Cross). Following Dr. Turner's death in 1961, she returned to the teaching profession and served for a time on the faculty of Wilmington College and at the University of Dayton. Funeral services were held at Middletown Faith Church by the Rev. Clifford Stearns and Dr. Emerson Bragg.

Miss Minnie Fliehman, a local Elder of the Conference, died May 22, 1970. She attended the former Bonebrake Theological Seminary and later the Hartford Seminary, Hartford, Connecticut. She was ordained an Elder in 1921 by Bishop A. R. Clippinger and served primarily in the area of Week-Day Religious Education in various communities of our Conference.

A detailed statement of these "servants of the Church" will appear in the Conference Journal.

The Ministry

The pastoral changes in the Conference since the last annual session are as follows:

Dale W. Smith, a local Elder, was assigned to the Dunlap Church last fall.

A. Allen Bryan, a United Theological Seminary Student, was assigned to the Clayton Church shortly after the close of Conference.

In the fall **William Worth,** Pastor at College Hill, asked to be relieved of his ministerial duties so he could take a position in a social agency of Hamilton County. Since then College Hill has been served very faithfully and acceptably on a part-time basis by **William Schuster,** a minister of Maine Conference who is in the chaplaincy program at Bethesda Hospital.

Fred Heath, Pastor at Residence Park Church, requested assignment on a part-time basis and has completed the Conference year on that basis.

William Ramey, a Pastor of the Virginia Conference, was appointed by Bishop Ensley to serve as an Associate Pastor of First Church, Dayton.

William Hensley, Pastor of Mt. Airy Church, was appointed by Bishop Ensley to serve the Concord United Methodist Church at Englewood, Ohio.

Four of our ministers have requested superannuated relationship at the Annual Conference. They are **Harvey Hahn after** 41 years of service, **Grover Letner** after 46 years of service, **Frank Cross** after 18 years of service, and **Carl Eschbach** after 41 years of service. These men have been referred to the Board of the Ministry for appropriate recommendation to the Conference.

The Board of the Ministry will also recommend for appropriate action the members who are eligible for ordination as Elder and those fulfilling requirements for ordination as Deacon.

Activity of the Year

This has been a year of transition and growing involvement in the matters that relate to the West Ohio Conference. One year ago we voted to accept the Plan and Basis of Conference Union. Considerable study and mutual sharing produced this excellent plan. It was our responsibility to implement the plan by bringing together the Boards and Agencies of the four conferences involved into a satisfactory, workable, and mutually agreeable unit. I am happy to report this has been accomplished in a fruitful manner and from our coming Conference at Lakeside there should emerge a structure capable of forwarding the ministry of Christ's Church in the life of today's world. It would be unrealistic to think all decisions are final—there will always be improvements to be considered.

Statistics have long been a means of measuring the progress of the Church. A full report of our records prepared by the Conference Statistician, Ralph Tinsley, will be found in the book of reports published before Conference. However, I call your attention to a net loss in church membership of 347, a loss of 110 in average Worship service attendance and a loss of 534 in average Sunday School attendance. There may be a slight cause for rejoicing to be found in an increase of 505 preparatory members under 16 or a total of 4,095. I have also noticed on the five-months report for 1970, a net gain in membership for those reporting. All reports are not yet in.

The financial reports are to be found in the Treasurer's record and Auditor's statement. I call your attention to several items:

At the end of 1969, acording to the authorization of the Conference, we paid the sum of $173,039.66 toward our share of Pension equity in the new Conference. We expect to make an additional payment, considerably smaller, when the financial books of the Conference are closed.

We have also received resources from the Fund for Reconciliation in support of the youth ministry of Parkside Homes totaling $9,000, and the Drexel youth ministry totaling $7,500.

The Ohio Miami Conference Church Extension Fund will merge into the West Ohio Conference Church Development Fund. The final financial reports indicate Ohio Miami will take into the new corporation

Total assets of $665,008.16

Total liabilities and reserve of $661,865.16

Camp Miami continues to serve as a center for Conference activities, including the Annual Conference session, the W.S.C.S. Annual Conference, the summer activities, and as a place for retreats for many of our local churches.

The attendance at the 1969 summer session included 382 juniors, 98 junior highs, 144 at senior and music camps, and 591 in family camps.

During most of the weekends of the fall, winter, and spring months there have been groups at the camp, making use of the facilities.

The treasurer's report will indicate the business activity of the Camp. The present indebtedness, including all recent improvements, stands at approximately $61,000.

The activity of the **Board of Missions** has continued as in previous years and a complete report of its actions will be presented. Highlights of its work are as follows:

On June 29, 1969, ground was broken for the new activities building at Hamilton Park Avenue Church. This spacious addition will enable the church to reach out and do a better job with the youth of the community.

On August 3 ground was broken for the new education building at the Fletcher Church. This large addition to the existing church will provide educational and fellowship needs adequate for the future of this church.

On October 26 the beautiful new parsonage at Ware's Chapel was dedicated. This is a $35,000 home in an ideal rural setting. This house is heated by electric heat and represents many hours of donated labor by members of the church and community.

On November 2 the new education building at West Elkton Church was dedicated. This spacious addition for Sunday School and fellowship represented many hours of donated labor by members and friends of the church.

On December 14 the new $40,000 parsonage at Clough Church was dedicated. This beautiful home completes the new Clough Church building program for the present time and provides a spacious home for the pastor and his family.

Dedications are being planned in the near future at Cherry Grove for the completed portion of the new church plant and at Fletcher and Park Avenue, Hamilton.

The **Program Council** and its director have had a very busy and successful year in working with representation of the other conferences toward a unified program. During the spring months all of our boards and agencies met with the boards of Sandusky, Southeast and Ohio Conferences. From these combined meetings, in which we shared in planning and leadership, recommendations of all four merging conferences will come before the new Annual Conference session at Lakeside.

As important as the agreed-upon recommendations, was the opportunity of getting acquainted with members of the boards of the other three conferences. Though not all board members can continue to serve on the new boards, Ohio Miami will be represented on all and the experiences of the spring meetings will have been helpful.

Our laymen and ministers have made excellent contributions in these organizational matters. We are convinced the influence of the best of Ohio Miami's heritage and concern for the future will be felt in the new conference.

The **Board of the Laity** was organized shortly after the last Conference session and was heartily endorsed by the Conference Council. The following officers were elected: Mr. Jay Jacoby, Lay Leader; Mr. John Burns, Associate Lay Leader related to the Commission on Stewardship and Finance; and Mr. George Frey, Associate Lay Leader related to the Commission on Lay Life and Work. This group furnished leadership for the Stewardship program in the fall when they visited local churches to explain the terms and meanings of the new financial budget for 1970. This was a valuable experience for our churches.

The members of the **Women's Society of Christian Service,** under the leadership of President Mrs. John Knecht and her officers, have participated in two inspiring and significant gatherings. One, the meeting at Camp Miami April 30th, which stressed the important leadership of the women of the Conference from the early beginning to the present day, emphasizing the missionary outreach of the Gospel. Two, the uniting Conference of the W.S.C.S. of the four previous conferences held at Westerville, Ohio, on May 22nd. I mention these gatherings particularly, for they demonstrate the loyalty and enthusiasm with which the women have supported and promited the witness of the Church in its entirety.

I speak a word of appreciation and gratitude to the office staff. Dorothy Miller completed her service as Conference Bookkeeper on January 31st and recognition of her service is noted in the minutes of the Council of Administration. Anne Moore has continued as bookkeeper, secretary to three staff personnel and handler of the multitude of duties that come with closing a long-established office. We are most grateful for her thoughtful and understanding way that not only moved the work of the Conference forward but did so in a pleasant and congenial Christian spirit. We are indebted for her splendid service.

I add a special word of gratitude for my wife, Ruth, who not only in this

year of superintendency but in all my ministry has supplied resources of understanding and love in our common efforts of Christian witness.

I close this report mindful of the fact that only the highlights of the year's work have been mentioned. I am aware of the daily testimony of both clergy and lay alike that undergirds the witness of the church. For this devotion and commitment to Christian living that brings praise to God's name we humbly say,

"Thank you, Father, for the privilege of sharing in the service of your Church."

Respectfully submitted,
CARL B. ESCHBACH
CHARLES C. MESSMER
LOUIS O. ODON
W. OWEN DELP

REPORT NO 2

SUMMARY OF ACTIONS TAKEN BY THE CONFERENCE COUNCIL OF ADMINISTRATION

The Council met two times in 1969 following the session of Annual Conference: September 23, at Heritage Church, Mt. Healthy; and December 9, at Lagonda Church, Springfield.

Actions Taken September 23, 1969

Upon request of the Program Council, appointed the following persons as coordinators:

Young Adult Ministries—Joel S. Baer
Family Life Ministries—James B. Duvall
Worship Chairman—J. Lowell Lakes

Voted to approve the action of the Board of Missions concerning the following churches: Middletown Faith, Miamisburg Parkview, Normandy, Hunter Community, Zion (Cincinnati). (Report on file.)

Voted to approve the action of the Board of Missions concerning Hamilton Park Avenue Church and authorized the Conference Trustees to co-sign the notes necessary to secure loans for the proposed building program.

Voted to validate the actions of the Board of Trustees from May to September 23.

Voted to approve the recommendation of the Minimum Salary Commission concerning persons and amounts to be paid each to bring salary up to Conference minimum standard.

Voted to approve the recommendations for the forming of a Conference Board of the Laity. The following were appointed as officers:

Conference Lay Leader—Jay R. Jacoby, Sulphur Grove
Conference Assistant Lay Leader—John Burns, Belmont

Voted the Superintendet and Program Director authority to appoint a third officer for the Board of the Laity.

Voted to re-elect the Conference Staff Relations members as listed in the 1968 Conference Journal. R. L. Pounds, W. Freshley, Jay Jacoby, Walter Arnold, Jack Davis, Jr., and Emerson Bragg.

Voted to elect Wendell Hohn as treasurer to handle operating funds for the Conference until June 10.

Voted to approve the appointment of William Hensley to the Ad Hoc Nominating Committee of the unting Conferences in Ohio.

Voted to approve the request of the Board of Pensions to transfer $6,000 from the Accumulated Insurance Fund to care for pension payment deficits in 1969.

Voted to support the Board of Pensions and approve the forwarding to the Columbus office of their request for a full-time executive officer to care for

pension matters in the United Conference.

Voted to approve the necessary adjustments in budget figures for operating a Conference office until June 10 and sharing the cost of a District office after that date. The budget figure amount was moved from $13,600 to $19,000.

Actions Taken December 9, 1969

Voted to approve the actions of the Board of Missions for the following churches: Bevis, Beardshear, Pleasant Ridge, Eastmont, and Phillipsburg. (Report on file.)

Voted to validate the actions of the Board of Trustees concerning a number of churches since September 23, for the William Reichert Fund, the Trustees Permanent Fund, Camp Miami deeds, the Extension Fund Reserve, and the sale of the Conference Manse. (Report on file.)

Voted to approve the following recommendations of the Student Aid Committee:

1. Transferring to the combined Boards of Ministry and then to the new Board of the Ministry, June 1970, the responsibility to assist seminary students.
2. To authorize the United Theological Seminary to administer interest earned in the scholarship funds held by them, according to the intent of the donors. Report of such distribution to be made each year to the Board of the Ministry of the West Ohio Conference.
3. Present Student Aid Committee to continue until June 1970 and that they bring a recommendation concerning designated Scholarships at Otterbein College to a subsequent Council of Administration meeting. (Report on file.)

Voted to approve the Conference Youth Fellowship budget for the six months of 1970 and the proposed handling of such funds.

Voted to approve the recommendations of the Conference staff concerning balances of these non-conference funds:

Crisis in the Nation—To be used for Drexel Church Youth Ministry.

Fund for Renewal—To be returned to the General Board of Missions with a request it be used for Migrant Work in the West Ohio Conference.

Fund for Reconciliation—Balances in the Fund be sent to West Ohio Conference office in Columbus at close of 1969.

Camp Miami Improvement Fund—Balances as of December 31, 1969 be sent to West Ohio Conference office, Columbus, Ohio. Rev. Charles Messmer to have the privilege to draw on these funds as needed for Camp Miami.

Voted to adopt the resolution of the Board of Publication to hold funds for the MIAMI MESSENGER in the Dayton office.

Voted to adopt the resolution that the MIAMI MESSENGER be continued through June 1970.

Voted to approve the report of the Committee on Nominations with regard to persons related to Ohio Miami Conference who are being proposed for the ballot at Annual Conference.

Voted to request that death benefits Plan B as related to the Board of Pensions be effective December 23, 1969.

Voted not to collect group life insurance premiums for the period of December 24, 1969, and March 24, 1970, and that such funds already received be refunded.

Voted to authorize the holding of a closing session of the Ohio Miami Conference on the morning of June 10, 1970, in Columbus, Ohio.

Voted to refer the matter of completing the history of the Conference and its publication to the Conference Historical Society.

Voted to refer the recommendation concerning support for **La Raza Unida** to the Board of Christian Social Concerns of the Program Council.

Voted to hold $1,000 for contingencies not covered in the Conference budget for 1970.

The Council met two times in 1970: March 10, at Normandy Church; and May 14, at Camp Miami.

Actions Taken March 10, 1970

Voted to approve the actions of the Board of Missions concerning the following churches: Drexel, Miamisburg Parkview, Beardshear, College Hill, and Prince of Peace. A request from Malachi for financial support was forwarded to the Division of National Missions. (Report on file.)

Voted to validate the actions of the Board of Trustees since December 9, 1969. (Report on file.)

Voted to adopt the report of the Auditor, Mr. Wesley Clark, for the year 1969. (Report on file.)

Authorized the Conference Commission on Archives and History to send a letter to each pastor and church concerning the publication of a Conference History. The financial interest in such a project is to be sought.

Voted that the per diem granted by General Conference to delegates to the General Conference in St. Louis, April 20-24, be supplemented to a total of $22 per day for each of the four delegates from the Conference. The needed amount is to be taken from the contingncy fund of the Conference.

Voted that the Conference staff prepare the program for the closing session of the Ohio Miami Conference be held June 10 at 10:00 a.m. in the Memorial Auditorium, Columbus, Ohio.

Actions Taken May 14, 1970

Voted to approve the actions of the Board of Missions. (Report on file.)

Voted to receive the report and to validate the actions of the Board of Trustees. (Report on file.)

Voted to approve the report of the Conference Treasurer. (Report on file.)

Voted to approve the printing of the Conference Journal for 1970 with the history of the Conference to be included. Up to $3,000 is to be made available for this project. The Conference Superintendent is to appoint a committee to review the history before publication. The Conference Board of Trustees is to be the responsible body for handling and distributing the Journal.

Voted to express our appreciation as a Conference to Howard Hahn for the diligent work and service he rendered on the Ohio Miami Board of Pensions.

MAURICE D. GRIBLER, Secretary

REPORT NO. 3

MEMOIRS

WILLIAM I. UNDERWOOD

The Revenrend William I. Underwood, D.D., the son of Joseph C. Underwood and his wife Rebecca Smith Underwood, was born at Pemberton, Ohio, on July 2, 1877, and departed this life on July 24, 1969, at Cincinnati, Ohio, at the age of 92 years and 22 days. His funeral was held at the Clifton, now Evangelical, United Methodist Church on July 28, 1969, with the following brethren officiating: Dr. William K. Messmer, Rev. Robert V. Pelton, and Rev. Wendell W. Freshley. He was buried in the Union City, Indiana, Cemetery.

W. I. Underwood received his license to preach from the Union City Church in 1909. He was received into membership of the Ohio Miami Conference in 1910, ordained by Bishop George Matthews in 1916, and served the following churches:

Otterbein, Darke County	1909-1913
Miamisburg	1913-1916
Conference Evangelist	1916-1917
Germantown	1917-1928
Clifton	1928-1950

He retired from Ohio Miami Conference in 1950, after which he served the Calvary Lutheran Church in Cincinnati for a period of seven years.

After completing his education in the local school and high school, he attended the following schools:

Union Biblical, Now United Seminary, in Dayton
White Biblical Seminary in New York City
Webster University in Atlanta, Georgia

Webster University awarded him his D.D. degree. He was a three-time delegate to General Conference and srved on many committees. He served three terms as trustee of Otterbein College, and four terms as trustee of Webser College. He taught psychology and religion in the Cincinnati School of Religion.

During the early years of his pastorate at Germantown it was his privilege to tour the Holy Land. He was the author of the book, HEAVENLY FRAGRANCE.

He was a great soul, and the warmth of his personality and Christian conviction was in evidence to all who knew him. His tenor voice rang out with the sound of music and for many years he served as Conference Song Leader and member of the Conference Quartet.

He was united in marriage to Mary Estella Boyer at Union City, Ohio, on July 28, 1898, and they traveled life's road together for almost 67 years, she passing on to her reward on March 29, 1965. This marriage was blessed with three children, Glen B. Underwood and Mrs. Kathleen Floyd, who survive their father, and Cora Merle Underwood, who died at the age of three years.

After a long and useful life, the Lord he loved and served reached out and said, "Come home." His memory lingers on in the hearts of all those who knew him.

—LOUIS O. ODON

NELL BLANCHE TURNER

Nell Turner was born June 5, 1895 in Madison County, Ohio being one of twelve children born to Henry and May Johnson. After graduating from the London, Ohio High School she attended Normal School and began a teaching career which continued with interruptions, until shortly before her death. At various times she attended Otterbein College, Lane Theological Seminary and Miami University. She earned the B.S. and M.A. degrees at Miami and was working on her Ph.D. at the time of her death, having more than 150 hours of graduate credit.

Her teaching career included service in Madison, Mahoning, Wood, Butler and Warren Counties, also in Columbus, Cincinnati, Miamisburg and Trotwood schools. She was a member of the Faculty at Wilmington College and at the University of Dayton, retiring in 1968.

On June 23, 1921 she married the Rev. Eugene Ralph Turner a minister of the (Ohio) Miami Conference. She served with her husband in his ministry at College Hill (Cincinnati); High Street (now Dayton Hope); Cheviot (Cincinnati); Middletown First (now Faith); and Beavertown (Kettering Church of the Cross). After Dr. Turner's retirement she shared in his ministry to senior citizens at Dayton First Church until Dr. Turner's death in 1961.

In addition Mrs. Turner served the conference for 19 years as a member of its Board of Christian Education and for five years as teacher in summer camps. Her interest in children was reflected in her leadership in helping to establish the camping program of the conference. She was for 12 years the Director of Children's Work for the Butler County Council of Religious Education.

Mrs. Turner suffered a heart attack and died in her sleep on August 8, 1969. Funeral services were conducted on August 11 in the Middletown Faith Church by the Rev. Clifford Stearns and Dr. Emerson D. Bragg. Burial was in Woodside Cemetery, Middletown, Ohio.

Survivors are two sons, Eugene Robert Turner, M.D. of Middletown, Ohio and Thomas of Cincinnati, Ohio; one daughter, Marilyn, who is the wife of

the Rev. Roy Schutz of Lakewood, Ohio; one brother, Samuel, of London, Ohio and 11 grandchildren.

—EMERSON D. BRAGG

MINNIE FLIEHMAN

Minnie Fliehman, the daughter of Henry Fliehman and his wife, Julie Schlemmer Fliehman, was born on February 14, 1885 at Harrison, Ohio. She departed this life on May 22, 1970 at her home in Harrison, Ohio. She was buried in the New Haven Cemetery with the Reverend Robert Sandman of the staff of the United Church of Christ in Dayton, and her pastor, the Reverend Dana R. Heaton officiating. She was the oldest of six children with one sister being the wife of the Reverend William Fox, now of Springboro, Ohio.

She attended the Edgewood School, Crosby Township, Hamilton County. She later attended Bonebrake Seminary, now United Theological Seminary, being ordained an elder in the United Brethren Church, Ohio Miami Conference in 1921. She worked two years in Canton, Ohio as a church helper, then went to Hartford Seminary in Hartford, Connecticut for one year for further study in Religious Education. She started the Week Day Religion Classes in the Eldorado-West Manchester Public Schools, later being forced to move to the churches. She then went to Cincinnati to work in the same area of education. Later she returned to Hartford Seminary to receive a degree in Religious Education. Upon completion of this she went to work in Newport, Kentucky, then to the Cincinnati system as a part time worker in several schools until retirement in 1954 at the age of 69. She lived at home with a sister Ethel while working in Cincinnati, and continued living with her until her death.

Minnie was well liked by her pupils who gave her many gifts and wrote to her frequently after her retirement. She had a way of giving to the children something of herself as she walked with God. I knew her personally when she taught in the Newport, Kentucky system and the children of our parish who attended would proclaim that Miss Minnie was always right and when I checked I found that she was. Many children are workers in our churches today because of her influence on their lives.

—DANA R. HEATON

REPORT NO. 4

Report of the Board of the Ministry

1. The Board of the Ministry recommends the following actions regarding recognition of Ministerial Students of Ohio Miami Conference:

A. Ministerial Students to be continued:
Ronald Blake (Church of the Cross) Westmar College
Duane M. Blumenstock (Greenville) Military Service
John A. Clark (Greenville) Gordon-Conwell Thoelogical Seminary, Mass.
James I. Eller (Fairview) Wright State University
Michael E. Hartman (Hope Church) United Theological Seminary
Timothy Heaton (Crosby, New Haven) United Theological Seminary
Max K. Hetzel (Greenville) Seminary undetermined
Robert D. Kemp (Fairview) Wright State University
David C. Lantz (Belmont) Miami University
Timothy Moody (Ft. MsKinley) United Theological Seminary
Keith E. Paff (Castine) Asbury Seminary
Robert Sanders (Cheviot) U.S. Navy
Duane E. Tron (Beardshear) Wright State University

B. We recognize the following Ministerial Student since last Conference Year:
Mike Swanton (Otterbein) United Theological Seminary, Fall 1970
1012 Hampshire Road, Dayton, Ohio 45419

C. The following has discontinued as a Ministerial Student since last Conference:
Larry E. Ganger, Lima, Ohio

2. The following is a probationary Member, an ordained Deacon and is pursuing his education:
William M. Zeller (United Theological Seminary)

3. We recommend that the following who have completed all requirements be advanced to the Order of Deacon and Probationary Membership in the Conference:
John S. Boyd (United Theological Seminary)
Daryl G. Fourman (United Theological Seminary)
Alan K. Harris (United Theological Seminary)
A. Ronald Keebler (United Theological Seminary)

4. We recommend that the following be received in Full Connection in the Conference and be ordained as Elders:
Wendell L. Butt (Evangelical United Methodist, Union City, Ohio)
Paul D. Robinson (Evangelical United Methodist, Union City, Ohio)
Kelly D. Silvers (Evangelical United Methodist, Piqua, Ohio)
David E. Stichweh (Belmont United Methodist, Dayton, Ohio)
Richard C. Storment (Vandalia United Methodist, Vandalia, Ohio)
David C. Trout (Faith United Methodist, Middletown, Ohio)

5. Superannuation:
We recommend that the following men, having attained eligibility by reason of age, be granted Superannuated Relationship:
Frank L. Cross
Carl B. Eshbach
Harvey C. Hahn
Grover D. Letner

6. Supernumerary—Change in classification:
Whereas Raymond A. Merz has been in a Supernumerary Relationship for one year, we recommend that he be reinstated to Itinerant Elder with appointment to serve at this Conference Session.
The Board of the Ministry recommends that Carl M. Cotrone be granted Supernumerary relationship to the Conference for one year in order to give him time for rest and reflection upon his continuing relationship to the Ministry.

7. Voluntary Location:
The Board of Ministry recommends the following be voted Voluntary Location:
A. Kent Adams
William D. Worth

8. Sabbatical Leave
The Board of the Ministry recommends that Howard L. Hahn be voted Sabbatical Leave for rest and study.

9. Recommendation regarding Probationary Membership and Deacon from another Christian Church: (Disciplinary Question No. 25B)
Whereas Louis Shockley, Jr., whose address is 2301 W. Third Street, Dayton, Ohio, 45417, an ordained Deacon and Elder in the African Methodist Episcopal Church has completed one fourth of his theological education, therefore:

We recommend that his ordination as a Deacon in the A.M.E. Church be recognized and that he be received as a Probationary Member in West Ohio Conference.

(When he has completed his theological preparation the Board of the Ministry will then consider him for admission as an Elder from another Christian Church.)

Board of the Ministry of Ohio Miami Conference
Respectfully submitted for the
JAMES E. FLINCHBAUGH
Registrar
May 27, 1970

(See Report No. 10—Biographical Sketch of Ordinands)

REPORT NO. 5

Report of the Board of Missions

The following actions were taken by the Board of Missions of Ohio Miami Conference from May 21, 1969, to June 1, 1970, and validated by the Conference Council of Administration at their respective meetings.

Phillipsburg Church: It was **voted** to approve the rebuilding plans. It was **voted** to approve the finance plan, and to recommend the Extension Fund loan to the conference trustees. $60,000 at 6½% interest.

Fletcher Church: It was voted to approve the new building plans. It was **voted** to approve the finance plan and that an Extension Fund loan of $35,000 at 6½% for a 10 year period be recommended to the conference trustees.

Drexel Park Church: It was **voted** to grant the sum of $1,200 for the continuation of the youth and children's program for September, October, November, and December 1969.

Faith Church, Middletown: It was **voted** to recommend to the trustees a loan of $5,000 from the Exension Fund for a period of three years at 6½% interest.

Parkview Church, Miamisburg: It was **voted** to recommend to the conference trustees a loan of $3,000 for 2 years at 6½% interest.

Normandy Church: It was **voted** to recommend a loan of $13,000 for five years at 6½% interest.

Johnsville New Lebanon Church: It was **voted** to approve the purchase of the Anderson property adjacent to the Church on Eaton Pike for the sum of $15,000 and approve the securing of a loan from the Farmers Bank of New Lebanon to purchase said property.

Zion Church, Cincinnati: It was **voted** to appropriate the sum of $150 to subsidize the increase in the interest cost of the Extension Fund loan.

Faith Church, Dayton: It was **voted** to recommend to the conference trustees an Extension Fund loan of $5,000 for five years.

Hamilton Park Avenue Church: It was **voted** to approve the final building plans and recommend to the conference trustees the co-signing of the loan of $150,000 to be made jointly by the First National Bank of Hamilton and the West Side Building and Loan of Hamilton.

Bevis Church (now Prince of Peace): It was **voted** to approve the sale of the old Bevis Church to Colerain Lodge No. 759 F & AM.

Beardshear Church: It was **voted** to recommend to the conference trustees the refinancing of Loan No. 67 for a five year period on an interest only basis. It was **voted** to approve the sale of .717 acres of land to the State of Ohio for $5,575.

Pleasant Ridge Church: It was **voted** to approve the refinancing of this church and recommend to the conference trustees an Extension Fund loan of $28,000 for a 10 year period.

Eastmont Church: It was **voted** to approve the creation of a parking lot, cost involved to be $3,000.

It was **voted** to approve the following working budget for 1970 and forward this to Rev. Charles A. Farthing, conference treasurer.

Income—Conference appropriation		$75,000.00
Aley Church interest assistance (4th year of 10 year program)	3,000.00	
Basin Ministry, Cincinnati	14,000.00	
Drexel Park youth ministry & budget aid	3,600.00	
Ginghamsburg budget aid	200.00	
Hunter Community budget aid	4,800.00	
Jacksonburg interest & loan assistance (2nd year of 5 year program)	2,000.00	
Oak Street budget aid	2,000.00	

Parkside Homes, paid to Dayton First	4,650.00
Pleasant Ridge budget aid	1,000.00
Residence Park budget aid	2,000.00
Second Creek budget aid	880.00
St. Mark's budget aid	5,200.00
Union Chapel interest assistance	2,000.00
Union Plains budget aid	2,000.00
Total	48,130.00
Balance toward salary of Director of Development & Contingency	26,970.00
	$75,000.00

Drexel Church: It was **voted** to authorize Drexel Church to purchase the property at 5569 West Third Street for $7,500 and that we recommend to the conference trustees a loan from the Extension Fund in the amount of $7,500 for 10 years.

Parkview Church, Miamisburg: It was **voted** to approve the purchase of a property at 1809 Kathy Lane for a parsonage; cost $31,000. It was **voted** to approve the sale of the present parsonage at 1155 East Maple Avenue. Authority is given to work out needed financing with Mutual Federal Savings and First National Bank of Miamisburg.

Malachi: It was **voted** to approve the application for funds from the National Board of Missions of The United Methodist Church.

Prince of Peace Church: It was **voted** to authorize the relocation of the parsonage to the corner of Day and Colerain Road. It was **voted** to approve the parsonage program as outlined, but request the church to provide a garage for the pastor. If no basement garage can be provided as in the past, then a free standing garage should be built at the time of the house rebuilding program.

Church of the Cross: It was **voted** to recommend the refinancing of Extension Fund loan No. 84 for a period of ten years to the Conference Trustees for final action.

Brookville Community Church: It was **voted** to validate the mail ballot to authorize Brookville Community Church to purchase a house at 309 Arlington Road for a parsonage at the cost of $24,000. It was **voted** to recommend to the Conference Trustees an Extension Fund loan of $13,000. It was **voted** to authorize this church to sell a building lot now owned by the church for $5,000 and apply proceeds to the purchase of the new parsonage.

West Elkton Church: It was **voted** to validate the mail ballot to authorize the sale of the present parsonage for $10,000, proceeds to be kept in escrow for use in building or buying a future parsonage. It was **voted** to authorize the West Elkton Church to purchase additional property adjacent to the church for expansion purposes when the property becomes available.

LOUIS O. ODON
Secretary, Board of Missions

REPORT NO. 6

Board of Trustees

This report is a summary of the actions of the Board of Trustees of Ohio Miami Conference from May 1969 through June 9, 1970.

Organization: The following officers were elected:

President	Harvey Hammink
Vice President	Hubert Fellers
Secretary	Clifton Hatfield
Treasurer	Wendell Hohn
Representative to the Conference Council of Administration	James Shellabarger
Representative to Program Council	Edwin Pellett

Elected members of the Board are:

1970	1971	1972
Maurice Gribler	Harold Boda	Paul Chastain
Clifton Hatfield	Harvey Hammink	Hubert Fellers
Edwin Pellett	Walter Miranda	James Shellabarger

Conference Manse: It was **voted** to authorize the President of the Board and the Director of Development to investigate the Conference Manse for purposes of determining the necessary repairs to be made prior to placing the property on the market.

Camp Miami: It was **voted** to deny the request for permission to vacate a section of Warren Street adjacent to Camp Miami.

Faith Church, Middletown: It was **voted** to loan the Board of Trustees of Faith Church the sum of $5,000 for three years at 6½% interest.

Parkview Church, Miamisburg: It was **voted** to validate a mail ballot authorizing a loan of $3,000 for two years at 6½%.

Normandy Church: It was **voted** to validate a mail ballot authorizing a loan of $13,000 for five years at 6½%.

Hunter Community Church: It was **voted** to authorize the preparation of an agreement whereby the property, consisting of a building and thirty-two (32) acres of ground, would be conveyed to the Board of Trustees of Hunter Community Church.

Zion Church, Cincinnati: It was **voted** to request the Conference Board of Missions for a grant of $150 to help defray the additional interest expense for the balance of 1969 so that the church can refinance their note as of October 1, 1969. It was **voted** that the note be refinanced for ten (10) years with interest at 6½%, the interest only to be paid for the first four years and full payments to begin at that time.

Troy Street Faith Church, Dayton: It was **voted** to loan the Board of Trustees of Faith Church $5,000 to make some needed repairs. This loan is to be for five years at 6%.

Park Avenue Church, Hamilton: It was **voted** that we recommend to the Conference Council of Administration that the Conference Board of Trustees be authorized to co-sign a ote, or notes, not to exceed $150,000.

Bevis Property: It was **voted** to auhorize the Trustees to execute a quit claim deed to Colerain Lodge No. 759 F & AM for the sum of one dollar ($1) on terms of Jesse Bevis' deed.

Beardshear Church: It was **voted** to refinance the loan from Church Extension Funds for five years at 6½% interest, with interest only required to be paid during this time.

Pleasant Ridge Church: It was **voted** to loan Pleasant Ridge Church $28,000 for ten years at 6½% interest, thus combining existing loans from the Church Extension Fund and Barnitz Bank. The payment is to be $318 a month.

Eastmont Church: It was **voted** to authorize the Board of Trustees of Eastmont Church to use $3,000 from the Building Fund for construction of a parking lot.

Phillipsburg Church: It was **voted** to loan the Phillipsburg Church $60,000 from the Church Extension Fund for eight years at 6½% interest, replacing a previous action authorizing a $50,000 loan for five years.

Hunter Community Church: It was **voted** to authorize the President and Secretary of the Board of Trustees to sign deeds conveying the Church and Parsonage to the Board of Trustees of the Hunter Community Church.

Conference Manse: It was **voted** to confirm the telephone approval to sell the Conference Manse for $20,500, and to authorize the President and Secretary to sign the deed.

Reichert Fund: It was **voted** to invest the $500 from the William Reichert estate in Ohio Miami Conference Extension Fund five year notes.

Trustee Permanent Fund: It was **voted** to invest the balance of approximately $7,900 in the Permanent Fund in five year notes at 6% interest, with the

income to be credited to Ohio Miami Conference's responsibility to the Pension Fund.

Camp Miami: It was **voted** to authorize the President and Secretary to execute all necessary deeds of Camp Miami to the proper Corporation of the West Ohio Conference, according to the Plan and Basis of Union.

Extension Reserve Fund: It was **voted** to authorize the balances in this fund as of December 31, 1969, to be invested in five year notes of the Ohio Miami Conference Extension Fund, such notes to be transferred to the West Ohio Conference Board of Pensions for crediting to the responsibility of Ohio Miami Conference to said Board.

Beardshear Cemetery Lots: It was **voted** to authorize the Board of Trustees of Beardshear Church to sell six cemetery lots in Memorial Park for $105 each.

Drexel Church Property Purchase: It was **voted** to approve the purchase of property as described in the Board of Mission minutes and to approve the request for a loan from the Church Extension Fund of $7,500 for ten years at 6½% interest, with payments of $85.17 per month.

Parkview Church, Miamisburg: It was **voted** to approve the sale of the parsonage located at 1155 East Maple Avenue at the best obtainable price and the purchase of a house located at 1809 Kathy Lane for a parsonage for the sum of $31,000. The church is authorized to work out the financial program with the Mutual Federal Savings and First National Bank of Miamisburg.

Beardshear Church: It was **voted** to validate the mail ballot regarding the sale of some property for highway construction.

College Hill Church: It was **voted** to refinance the parsonage loan for six years with payments of $300 a month.

Prince of Peace Church: It was **voted** to authorize the church to move their parsonage after proper approval by the relocation and site committee.

Camp Miami: It was **voted** to request the President to study a proposal from the First Baptist Church in Germantown regarding some land, and to report to the next meeting.

Belmont Church: It was **voted** to loan the Belmont Church $900 from the Church Extension Fund for one year at 6½% interest. It was **voted** to loan the Belmont Church $6,000 from the Church Extension Fund for three years at 6½% interest.

Heistand Church: It was **voted** to convey the title to the Heistand Church property to the Trustees of the Dayton North District as of June 19, 1970, with the understanding that the present relationship with the Darke County Migrant Ministry will be continued.

Five Mile Church and Cemetery: It was **voted** to convey the title to the Five Mile Church to the Trustees of the Cincinnati District. It was **voted** to assign to the Trustees of the Cincinnati District a Trust Fund to be used for the maintenance of the Cemetery.

Church of the Cross: It was **voted** to consent to the refinancing of the church loan with the Montgomery County Building and Loan on terms mutually acceptable. It was **voted** to refinance the loan from Church Extension Fund of $35,050.88 for ten years at 6½% interest with payments of $400 per month.

Brookville Community Church: It was **voted** to validate the mail ballot to purchase a parsonage for $24,000. It was **voted** to loan Brookville Community Church $5,000 for one year at 6½% interest. It was **voted** to loan Brookville Community Church $8,000 from the Conference Church Extension Fund for a period of eight years, amortized at $107.09 per month.

West Elkton Church: It was **voted** to validate the mail ballot to sell the parsonage for $10,000 with the proceeds to be held in escrow for use in building or buying a parsonage in the future.

Camp Miami: It was **voted** to sell a parcel of land consisting of 0.8685 acres, more or less, from Camp Miami property to First Baptist Church, Germantown, Ohio for the sum of $7,500. The proceeds of this sale are to be applied to the camp indebtedness.

CLIFTON W. HATFIELD
Secretary, Board of Trustees

REPORT NO. 7

The Board of Pensions

The Board of Pensions reports that we will publish in the Journal the up-to-date service record of all active and retired ministers in the Conference. This will be for the purpose of verifying the service record for pension purposes of the ministers.

GARY EUBANK, Secretary

REPORT NO. 8

Report of the Conference Statistician

	Church Membership			
1.	Total members reported at close of last year			34,645
2.	Received this year on Confession of Faith or restored		814	
3.	Received from other United Methodist churches		554	
4.	Received from other denominations		262	
5.	Removed by charge conference action or withdrawn	883		
6.	Removed by transfer to other United Methodist churches	468		
7.	Removed by transfer to other denominations	221		
8.	Removed by death	405		
9.	Total members at close of this year			34,298
10.	Average attendance at worship service			14,657
11.	Number of persons baptized this year			799
12.	Preparatory members now on roll			4,095
	Church School			
13.	Number of leaders		2,169	
14.	Children in all classes and groups		6,741	
15.	Youth		3,613	
16.	Adults		7,417	
17.	Total Church School membership			19,940
18.	Average attendance			11,215
19.	Number of ongoing classes and groups for learning			1,360
20.	Number of short-term classes and groups for learning			628
	Women's Society of Christian Service			
21.	Membership of Society			3,975
22.	Amount paid for local church & community work			$38,899
	United Methodist Men's Groups			
23.	Number of groups			18
	Property and Other Assets			
24.	Value of church, land, buildings & equipment			$10,183,517
25.	Value of church owned parsonages & furniture			1,439,010
26.	Value of other assets			899,191
27.	Unpaid balance on indebtedness on items 24, 25, 26			2,620,840
28.	Balance of other indebtedness (current expense, etc.)			8,052
	Local Church Expenditures			
30.	Principal & interest on indebtedness, loans, mortgages, etc.			692,102
31.	Buildings & improvements (not including funds borrowed)			220,338
32.	Church School: lesson materials, supplies, administration, etc.			108,218
33.	Other current expenses			768,848
34.	Womens Society of Christian Service			32,571
	Ministerial Support			
36 & 37.	Pastors' salaries			591,438
38.	Travel allowance			74,057
39.	Utilities			44,651
	Total Operational Expense			1,583,799

REPORT NO. 9
Report of Audit
February 18, 1970

Bishop F. Gerald Ensley, Bishop Ohio West Area
Dr. Carl B. Eschbach, Superintendent
Members of The Ohio Miami Conference

Greetings:

By action of your Conference Council of Administration I have again been requested to audit the various groups of accounts of the Conference. Therefore I have prepared the attached statements representing the result of audit of your assets and liability accounts as of December 31, 1969, which covers the following accounts:

Section 1—The General—Annual Conference Books
Section 2—The Ohio Miami Conference—Church Extension Fund
Section 3—The Ohio Miami Conference—Camp Miami Operations
Section 4—The Ohio Miami Conference—Mutual Benefit Society

The audit covers all the operations pertaining to the above named groups. The figures submitted have been prepared by examination of original entries and on spot-check basis wherever it was deemed desirable. In several instances detailed inspection has been made.

Section 1—General operations of the Conference—the balance sheet is shown. A comparison with years of 1968 and 1967 is listed as follows:

	1969	1968	1967
ASSETS			
Cash Assets	150,997.06	105,483.07	89,348.15
Investments	63,830.35	63,601.33	161,652.17
Other Assets	10,458.29	28,458.29	29,583.29
	225,285.70	197,542.69	280,583.61
LIABILITIES			
Non-Conference Funds	6,021.00	37,121.48	32,855.16
Missions Funds	52,358.97	53,209.36	135,472.66
Conf. Funds—Designated	88,024.63	43,629.50	51,022.40
Capital & Agency Funds	12,180.33	30,125.60	29,883.61
Conference—General Fund	66,700.77	33,456.75	31,349.78
	225,285.70	197,542.69	280,583.61
Total Receipts—General Fund			
Christian Service Fund	351,213.45	359,969.88	330,419.72
Other Receipts	32,431.04	13,980.12	9,200.28
	383,644.49	373,950.00	339,620.00
Expenditures—General Fund			
Denominations—Christian S.F.	114,512.88	164,856.00	164,856.00
General Administration	88,595.00	88,209.20	73,659.61
Student Aid	11,598.00	15,016.00	12,547.00
Boards and Commissions	19,666.59	11,761.83	10,448.00
	234,372.47	279,843.03	261,510.61
Appropriations—General Fund			
Missions Fund	75,000.00	75,000.00	75,000.00
Ministerial Aid & Retirement	33,028.00	4,000.00	4,000.00
Group Insurance	5,000.00	10,000.00	10,000.00
Miami Messenger	3,000.00	3,000.00	3,000.00
	116,028.00	92,000.00	92,000.00
Total Expenditures—General Fund	350,400.47	371,843.03	353,510.61
Excess of Receipts	33,244.02	2,106.97	
Excess of Expenditures			13,890.61

	1969	1968	1967
Missions Fund			
Receipts	3,829.19	54,506.10	36,933.03
From Appropriation—General Fd.	75,000.00	75,000.00	75,000.00
	78,829.19	129,506.10	111,933.03
Expenditures			
General	4,840.99	6,471.15	5,203.47
Special Projects	37,032.02	103,381.29	1,096.01
Special Loans		40,000.00	10,000.00
Aid to Churches	37,806.57	61,916.96	73,981.06
	79,679.58	211,769.40	90,280.54
Excess of Receipts			21,652.49
Excess of Expenditures	850.39	82,263.30	

Section 2—This section records operations of the Conference Church Extension Fund. The balance sheet for this Fund shows total assets of $657,-816.81, an increase of $1,705.26 compared to total assets as of close of 1968. Total loan funds deposited with this Fund as of December 31, 1969 is $621,-527.80 compared with total as of December 31, 1968 $623,078.91. You will note a decrease of loan funds of $1,551.11.

Schedule II under Section 2—records the church loans with interest accrued. The balance of outstanding church loans as of December 31, 1969 is $542,-342.67, an increase of $15,616.67 over the close of 1968.

Section 3—This section records the operations for your Camp Miami. Total receipts for 1969 totaled $50,932.83 with expenditures totaling $49,649.74, leaving an excess of receipts of $1,283.09.

Section 4—This section records the receipts and expenditures for the Mutual Benefit Society.

Total Receipts for the year	868.86
Total Expenditures for the year	340.00
Net excess of receipts	528.86

Total Cash in this Fund as of December 31, 1969 was recorded as:

Cash on Deposit—	
Germantown Federal Savings & Loan	2,570.68
Investment in Conference	
Church Extension Certificates	5,000.00
	7,570.68

In each section the bank balances have been reconciled and verified with the bank records, and where passbook was submitted, said account was verified by letter from the association or personal inspection. Also a personal audit of securities with Third National Bank and Trust Company was made.

One observation was made in the audit just completed. By inspection with Third National Bank and Trust Company, the following loans are held by the bank as of December 31, 1969:

Loan #1	27,927.74	Interest paid	2,233.41
Loan #2	18,000.00	Interest paid	1,440.44
Loan #3 (dated 1-23-69)	15,000.00	Interest paid	1,136.65
	60,927.74		4,810.50

The indebtedness listed above covers Camp Miami and is not reflected in the Conference balance sheet, nor is an asset value available.

The audit included tests of the accounting records detail and other procedures considered necessary. I hereby report that the balance sheets and

statements of income and expenditures do present fairly the operations of the above named funds, as of December 31, 1969.

WOC:ss

WESLEY O. CLARK
Accountant
WENDELL A. HOHN
Treasurer

REPORT NO. 10

Ordinands for Elder—June 18, 1970—Lakeside

Paul D. Robinson
Born—Dayton, Ohio
Home Church—Union City Evangelical United Methodist

Education	Otterbein College	1967	B.A.
	United Theological Seminary	1970	M.Div.

Sponsors: Frank Robinson, Jose Estoye

Kelly D. Silvers
Born—Piqua, Ohio
Home Church—Piqua Evangelical United Methodist

Education	Capital University		
Education	Captital University	1967	B.S.
	United Theological Seminary	1970	M.Div.

Sponsor: Carl Hahn, Jr.

Richard C. Storment
Born—Ann Arbor, Michigan
Home Church—Vandalia United Methodist

Education	Ohio University	1967	B.S.
	United Theological Seminary	1970	M.Div.

Sponsors: Maurice Gribler, Walter Miranda

David C. Trout
Born—Middletown, Ohio
Home Church—Middletown Faith United Methodist

Education	Otterbein College	1966	B.A.
	United Theological Seminary	1969	M.Div.

Sponsors: Richard Hughes, John Bergland

To be Ordained in Local Church—Fall, 1970

Wendell L. Butt
Born—Union City, Ohio
Home Church—Union City Evangelical United Methodist

Education	Miami University	1966	B.A.
	United Theological Seminary	1970	M.Div.

Sponsors:

David E. Stichweh
Born—Austin, Texas
Home Church—Belmont United Methodist, Dayton

Education	Ottebein College		
	United Theological Seminary	1970	M.Div.

Sponsors:

Ordinands for Deacon—June 18, 1970—Lakeside

John S. Boyd
Born—Indianapolis, Indiana
Home Church—Union City Evangelical United Methodist

Education	Otterbein College	1967	B.A.
	United Theological Seminary	(presently enrolled)	

Daryl G. Fourman
Born—Dayton, Ohio
Home Church—New Lebanon United Methodist
Education Otterbein College 1969 B. Music
United Theological Seminary (presently enrolled)

Alan K. Harris
Born—Greenville, Ohio
Home Church—Greenville Evangelical United Methodist
Education Otterbein College 1969 B.A.
United Theological Seminary (presently enrolled)

A. Ronald Keebler
Born—Brookville, Ohio
Home Church—Oakwood United Methodist Church
Education University of Dayton 1968 B. Tech.
United Theological Seminary (presently enrolled)

"The foregoing proceedings, reports of Boards, Commissions, Committees and Treasurers, together with all items included therein, constitute the official record of the 161st session of the Miami Annual Conference, being the 19th session of the Ohio Miami Annual Conference of the United Methodist Church, held at Veterans Memorial Auditorium, Columbus, Ohio, June 10, 1970."

Herald Embry

Bishop

Maurice D. Gribler

Secretary

INDEX

Auditor and Treasurer, Report of	32 - 34
Certification	35
Churches and their Location	10 - 13
Conference Proceedings (Minutes)	14 - 16
Conference Staff, Report of	18 - 21
Conference Widows, Roll of	8
Council of Administration, Report of	21 - 23
Deacons, Biographical Sketch	34 - 35
Deacons, Roll of	7
Lay Members, Roll of	8 - 10
Local Elders, Roll of	6 - 7
Memoirs	23 - 25
Memorial Roll	4 - 5
Ministerial Students of Conference, Roll of	7
Ministry, Report of Board of	25 - 26
Missions, Report of Board of	27 - 28
Officers of the Conference and Area	3
Ordinands, Biographical Sketch	34
Pastors Serving Churches, Not Members of the Ohio Miami Conference	7 - 8
Pensions, Report of Board of	31
Statistician, Report of Conference	31
Superannuated Itinerant Elders, Roll of	6
Supernumerary Elders, Roll of	6
Trustees, Report of Conference	28 - 30

HISTORY OF
THE MIAMI CONFERENCE
THE CHURCH OF THE UNITED BRETHREN IN CHRIST
1810 - 1950

THE OHIO MIAMI CONFERENCE
THE EVANGELICAL UNITED BRETHREN CHURCH
1950 - 1970

BY
ROY D. MILLER
Minister of the Conference
and Professor at United Theological Seminary

Published by
THE OHIO MIAMI CONFERENCE
1970

FOREWORD

The Miami Conference of the Church of the United Brethren in Christ has a history of 160 years. Its roots, however, go back almost ten years beyond 1810 into the lives and experiences of migrants, circuit riders, preaching places and classes. It endured several divisions in the earlier decades as other conferences were hewn out of its territory. In the more recent period its spirit and strength were infused into larger bodies as church union transformed it into the Ohio Miami Conference of the Evangelical United Brethren Church in 1950 and into the West Ohio Conference of the United Methodist Church in 1970.

In writing the history of this segment of the Church one of the major problems was the selection of topics and material. A mass of documents, letters, articles and minutes were available. Most of these have been read and, though the writer has had some counsel, the selection of material and its organization are largely his.

One of the difficulties was interpretation. Did a secretary or writer always put down exactly what he meant? Was his information always correct? The author was certain that the conference secretaries did not record material with the future historian in mind. He sometimes agreed with the editor of the Religious Telescope who wrote in the June 9, 1841 issue,

> The minutes of this (Miami) Conference, as published in this day's paper, is doubtless full of errors for which we are not responsible. The Secretary (William Collins) is quite a ready scribe, but he indulges too much in a running hand for strange compositors to put into type. All proper nouns should be very legibly written because, generally speaking, we have no clue by which to decipher them.

Some persons' names were differently spelled by various secretaries. In a few cases the author has used more than one spelling in this document.

Church names were also confusing. For instance, at least four churches in the Conference were named Zion. Zion and Mt. Zion were even used interchangeably. In many cases the circuit carried the name of a local church but in the earlier years it was not always clear that there was a church by the same name as the circuit.

Despite the difficulties it has been a joyful and rewarding experience to do the research and to put the material together in this organized form.

The author expresses appreciation to the trustees of the Conference Historical Society for their encouragement, to Miss Esther George of the Dayton depository of the United Methodist Commission on Archives and History for assistance in locating material, and especially to Mrs. Anne Moore for her counsel and for typing the handwritten material.

THE OHIO MIAMI CONFERENCE

CHAPTER 1

THE EARLY HISTORY OF SOUTHWEST OHIO

The early history of the Ohio Miami Conference is a chapter in a story of adventure, dauntless courage, and the determination to succeed in a new land. It is a record of "by faith he went forth to live and to preach the gospel of Jesus Christ."

Early Settlement in Ohio

The beginnings of the Ohio Miami Conference are coterminous with the beginnings of the state of Ohio. The Conference did not begin at a certain place on a certain day. It was the normal and natural result of a long process of human experience and association. The Conference's beginning as well as its continued history is a culmination of the convictions, choices, decisions and actions of a segment of those people who migrated from beyond the eastern mountain country. They came into a good land, but a land for a long time made hostile by the white man's enmity with the native Americans.

The Indians had roamed the plains and forests of Ohio for centuries before the coming of the white man. Ohio history records such tribal names as Iroquois, Eries, Miamis, Shawanoes and Delawares. As the white man came, a long and interesting though tragic and sad story of association and conflict was recorded. These whites began to explore the Ohio country around the middle of the 18th century. The Ohio Company of Massachusetts was formed in 1748 for the purpose of settling people in the Valley of the Ohio. "The Royal Government gave the Ohio Company its charter in 1749 and the governor of Virginia was ordered to make the grant to the Company." [1]

Reference is made to Christopher Gist as the first recorded English visitor through Ohio. [2] He was an experienced surveyor and woodsman. Employed by the Ohio Company, he was sent out in 1750 "to survey the river (Ohio) as far as the Ohio Falls (Louisville)." [3] He left Maryland at the end of October 1750 and on the fourteenth of December arrived at Muskingum, a town of the Wyandots or old Wyandot Town as it appears on some maps. On Christmas day, Gist held a religious service here which was attended by Indians and whites. As Galbraith reports, "Thus ended the first Protestant religious service held within the limits of Ohio fifty-three years before those limits were established by the entrance of the state into the Union." [4]

The Ohio Company continued to operate, but in 1770 it was merged into the Walpole Company, [5] which had also been organized for the purpose of establishing colonies in the Ohio River Valley.

The second Ohio Company, called the Ohio Associates, was organized at Boston in 1786, and in 1787 secured a contract to purchase 1,500,000 acres on the north bank of the Ohio River.

---

[1] E. O. Randall and D. J. Ryan, *History of Ohio*, New York: The Century History Company, 1912, II, 218.

[2] *Ibid.*, p. 248.

[3] *Ohio Archeological and Historical Publications*, Columbus: Fred J. Heer, 1891, VII, 20.

[4] Charles B. Galbreath, *History of Ohio*, Chicago: The American Historical Society, Inc., 1925, I, 77.

[5] Randall and Ryan, *op. cit.*, I. 470.

History records, "The first acts of territorial government were performed at Marietta, then the only white settlement within the present state of Ohio. The advance guard of the Ohio Associates had arrived there May 7, 1788, just two months before Governor St. Clair." [6]

This entire period of early Ohio settlement was a time of Indian fighting. Peace was finally brought to the Northwest Territory when General Anthony Wayne, after defeating the Indians at the battle of Fallen Timbers south of Toledo, signed the treaty of Greenville on August 3, 1795. [7] The Indians renounced their claims to all territory east of a line running in a general way from the mouth of the Cuyahoga on Lake Erie to the mouth of the Kentucky on the Ohio.

Since this treaty was regarded as securing the safety of the settlers, people began to pour into the territory in ever-increasing numbers. In 1798 the population of the Northwest Territory was slightly in excess of 5,000. In 1802 Ohio alone had a population of 45,028. The number was 230,760 in 1810. [8] The population of Ohio grew very rapidly after the War of 1812.

Another factor contributing to stability in Ohio was the formal organization of the state. The Constitutional Convention, which drew up the Constitution for Ohio, adjourned on November 29, 1802, and Ohio became a state on March 1, 1803. [9]

Southwestern Ohio

One of the early settlers in southwestern Ohio was John Cleves Symmes, a New Jersey land speculator with a reputation also as teacher, surveyor, colonel, and jurist. He visited the area referred to as the Miami country in the summer of 1787. On his return to the east he organiezd a company of 24 persons, among whom was General Jonathan Dayton.

On August 28, 1787 a petition was presented by this company to Congress requesting all the lands between the two Miami rivers. Before this was approved Symmes purchased 10,000 acres from Benjamin Stites. [10] When his petition was approved he purchased an additional 300,000 acres along the Ohio. [11]

The first settlement on the Symmes land was the village of Columbia, established in November 1788. [12]

In the course of the winter another town was surveyed and developed with the help of Colonel Ludlow, and was named Losantiville. The name was changed to Cincinnati in 1790.

On June 1, 1789, a party of soldiers began the building of Fort Washington. During the next several years a string of forts was built north of Fort Washington: Fort Hamilton in 1791, Fort St. Clair in 1792, Fort Jefferson in 1791, Fort Recovery in 1793, and Fort Greenville also in 1793.

Approximately 15,000 people were living on the Symmes land by 1800. By 1810 the town of Cincinnati had a population of 2,540, increasing to 9,642 by 1820.

---

[6] Galbreath, *op. cit.*, I. 195, 196.

[7] Harvey W. Crew, ed., *History of Dayton, Ohio*, Dayton: United Brethren Publishing House, 1889, I, 35.

[8] Galbreath, op. cit., p. 260.

[9] Galbreath, *ibid.*, p. 277.

[10] Henry Howe, *Historical Collections of Ohio*, Cincinnati: J. Krehbiel and Co., 1900, I, 746.

[11] Randall and Ryan, *op. cit.*, II, 473-480.

[12] Howe, *op. cit.*, p. 747.

The Germantown area began to develop during this same period. The Rev. J. P. Hentz, a Lutheran minister in Germantown, published in 1883 a small volume with the title *Twin Valley*. He was referring to the Germantown area between Big Twin and Little Twin Cr.eeks. He said, "The first white settlers came to this valley in the year 1798 from the state of Kentucky, though they had originally come from Pennsylvania, Maryland, Virginia, and North Carolina."

The City of Dayton began to develop about this same time. Three parties journeyed from Cincinnati, one by boat and two by land. Samuel Thompson and his party landed near the end of what is now St. Clair Street, just west of the mouth of Mad River. This was on Friday, April 1, 1796. The land parties arrived a few days later. After locating places for their homes the village of Dayton had a total of 16 persons in 1796 and 23 in 1799. [13]

Dayton grew slowly and had 40 houses in 1806. In 1815 it had 100 dwellings and a Methodist meeting house.

CHAPTER 2

THE FIRST UNITED BRETHREN CHURCHES

Germantown, Zion near Cincinnati and New Hope in Preble County were the first churches of the United Brethren in Christ organized within the Ohio Miami Conference area. Some differnce of opinion exists. however, as to which of these was first. Here are the facts in-so-far as they are known.

1. *Germantown.* J. P. Hentz writes that the first people who migrated to the Germantown area were squatters rather than settlers. The land was not surveyed until 1802. Some of these then purchased land and some moved away. [1]

Of this early group James Hatfield and Robert Hardin entered and owned the land which later became the site for Germantown. It was sold to Philip Gunckel for ten dollars an acre in 1804. Another who left his mark was Richard Brown who lived on Brown's Run, the stream which bears his name. [2]

The Germans among these squatters, so far as is known, were Lutherans. The predominating element, however, were Baptists. This is indicated by the fact that the first and only minister who labored among them, the Rev. Father Lee, was a Baptist preacher. A place of worship was started, though never completed, on the farm later owned by Christopher Emerick. [3]

Mr. Hentz reported that these squatters made no lasting impression. They founded no institutions. No burial place is known, only a log cabin and a small clearing. [4]

It is generally agreed that the first of the second class of settlers of the Twin Valley were Pennsylvanians of German descent. They came principally from Berk's County and most of them from Tulpehocken Township. [5] Many of these had participated in the religious movement led by Philip William Otterbein and Martin Boehm in Pennsylvania.

---

[13] A. W. Drury, *History of Dayton and Montgomery County, Ohio*, (Chicago-Dayton: The S. J. Clark Publishing Co., 1908) I, 70.

[1] J. P. Hentz, *Twin Valley: Its Settlement and Subsequent History*, 1798-1882, Dayton: Christian Publishing House, 1883, 35-37.

[2] *Ibid.*

[3] *Ibid.*, p. 41.

[4] *Ibid.*

[5] *Ibid.*, p. 47.

In the year 1803 Philip Gunckel, Christopher Emerick, David Miller and John George Kern, all natives of Berk's County, Pennsylvania, came to Ohio on a prospecting tour. They later returned to Pennsylvania and formed a large party (twenty-four families). By way of Pittsburgh and Cincinnati, they finally arrived at the present site of Germantown where Gunckel chose a site for a mill on Twin Creek. The arrival here was about August 1, 1804.[6] "Religiously they were either Lutherans or Reformed."[7]

By the year 1808 the area was already rather thickly peopled, and most of the land of the township was entered and occupied.[8]

One of these early settlers was Andrew Zeller. Mr. Hentz says that Zeller came here in 1805.[9] Dr. A. W. Drury also says that Andrew Zeller arrived in German Township from Berk's County, Pennsylvania in 1805. He says, however, that "the deed given by him shows that he transferred his property in Berk's County in the spring of 1806, and the deed given him shows that his land in Montgomery County was transferred to him in the spring of 1807."[10] Though this might indicate that his arrival was 1806 instead of 1805, Drury believes that it would not be unusual for him to come "in advance of completed business transactions, especially in advance of records made."[11]

Andrew Zeller had been converted in 1780 while living in Berk's County. Upon arrival in German Township he located on a farm a little more than a mile north of Germantown and west of Little Twin Creek.* Services were held in this log house. Dr. Drury says, "When Andrew Zeller built his house, he included a special room for religious meetings."[12] He further states, "In the house of Andrew Zeller, in 1806, was organized a United Brethren Class."[13]

Later, about the year 1817, Mr. Zeller built a larger house on the east side of Little Twin Creek. A meeting house, a log building later weatherboarded, was built separate from the dwelling.

It was, doubtless, this building to which Christian Newcomer referred in his journal as the place he preached on June 24, 1817.[14]

Mr. Hentz, speaking further about Andrew Zeller and the followers of Otterbein, says

> After this his home became their headquarters, and the center from which their doctrines were propagated. He is held by them in great esteem, and looked upon as the chief founder of their church in Ohio. Born August 15, 1755; died May 21, 1839.[15]

Later Mr. Hentz writes

> United Brethren preachers visited the Twin Valley at an early period.

---

[5] *Ibid.*, pp. 48, 54.

[7] *Ibid.*, p. 59.

[8] *Ibid.*, p. 60.

[9] *Ibid.*, p. 101.

[10] A. W. Drury, *History of the Church of the United Brethren in Christ*, Dayton: The Otterbein Press, 1924, p. 306.

[11] *Ibid.*

* This was later the Perry Coffman farm.

[12] *Ibid.*

[13] *Ibid.*

[14] S. S. Hough, ed., *Christian Newcomer, His Life, Journal and Achievements*, Dayton: Board of Administration, Church of the United Brethren in Christ, 1941, p. 195.

[15] Hentz, *op. cit.*, p. 101.

> Andrew Zellers (sic) settled here in 1805, and as he was a zealous disciple of Otterbein, there is no doubt that he began preaching soon after he located here. His house became the headquarters for his denomination in this section of the country, and remained so for many years. But he and his colaborators did not make very speedy progress. . . . For twenty-five years they were without Church, or place of regular meeting, worshipping in private houses, in barns, and schoolhouses, and all this time having to fight their way with other denominations. [16]

The Germantown class continued to meet at Zeller's from 1806 to 1829 when it moved into a small brick building on Warren Street in Germantown.

Services were certainly held in other homes, barns, and schoolhouses in the Germantown area. A little nearer Germantown than the Zeller farm, Jacob Garst, the father of Dr. Henry Garst, bought a farm in 1808. Some time prior to 1829 he added a large frame room to his log house for the purpose of holding religious meetings. The Miami Conference session was held in this room in 1829. [17]

2. *Zion, Cincinnati.* The present Zion Church located west of Cincinnati began as the Taylor Creek Church. Dr. Drury says, "Whether Zeller and Troyer as preachers were instrumental in the organization of the class near Cincinnati earlier than the class was formed in Zeller's house, cannot be decided." [18]

Some additional research has been done on this, however. The most thorough was that by the Rev. Allen L. Unger who served as pastor of the Zion Church from 1951 to 1962. He wrote a history of this church as his graduating thesis at Bonebrake Theological Seminary in 1954.

The beginnings of the Taylor's Creek Church are closely related to the George Matthews Fagaly family. This family came from Baltimore, Maryland to the Cincinnati area. Mr. Unger writes

> followed the Harrison Pike to what is now Wesselman Road, or where Taylor's Creek meets the hill that turns it west toward the Miami River. They ascended the creek about a half mile to a place where the three townships of Green, Colerain and Miami meet in one corner. There they established their home. [19]

The following quotations from Mr. Unger's paper and from Mr. Royal S. Hayes, an elderly member of the church of the United Brethren in Christ in Cincinnati, tell the story of the organization of the Taylor's Creek class. "The Zion United Brethren Church had its birth in the home of George M. Fagaly who lived on Taylor's Creek." [20] "The church was organized by one of the circuit riders, probably Andrew Zeller or Daniel Troyer, from the Germantown settlement in 1807 or 1808." [21]

> It is impossible to determine the exact date of the organization of the Zion Class. It could not have been as early as 1806 but probably 1807 or 1808. Since we know that the Fagaly's son, John, was their first American born child and was born in Baltimore, Maryland, September 25, 1806, there is

---

[16] *Ibid.*, p. 167.

[17] A. W. Drury, "Some Early Churches and Meeting Places," *Religious Telescope*, LXII (October 2, 1926), 4.

[18] Drury, *op. cit.*, p. 307.

[19] Allen L. Unger, "Zion Church and Its Change from Rural to Rural Urban," (Unpublished B.D. Thesis, Bonebrake Theological Seminary, 1954), p. 8.

[20] *Ibid.*, p. 12.

[21] Royal S. Hayes, Unpublished paper.

> a time element involved. It took some time to make the trip to Ohio. They first settled at Fairmount, and must have stayed there for a time because Mr. Fagaly asked to be buried in that community. [22]

Other families also came from Maryland and settled near Fagaly's Taylor Creek home. Some of these were United Brethren and formed the nucleus for the new class. Mrs. Fagaly was active in giving instruction and providing leadership for this new group. A log church was built by the year 1811. Royal Hayes believes that this could have been the first church building north of the Ohio River to be used by a United Brethren class. [23]

3. *New Hope, Preble County.* The third of these early churches was New Hope in the Preble County village by that name.

Dewalt Bonebrake came with his family to this country from Germany. In that country he had been educated for the Lutheran ministry, though he taught school to pay for his passage. He spent his first years here in Pennsylvania where he became affiliated with the United Brethren, coming to Ohio in 1800 where he lived for six years in Athens County. Then the family moved to Cincinnati and Mill Creek by way of the Ohio River. In the spring he sent two of his boys to seek a likely place for them to secure land. As a result the Bonebrake family settled on Preble County land in the spring of 1807. This land was recently known as the McClellan farm, and is located about a mile east of New Hope, Ohio. [24]

A. W. Drury reports further developments.

> Not long afterward he heard of preachers not far away, whom he took to be United Brethren preachers. . . . He sent two of his sons to bring the preachers to his place, and in 1808 a United Brethren Class was formed at a meeting in his barn. Services were held in his barn and house until a log church was erected in 1815, on land owned by one of his sons one-half mile east of New Hope. [25]

This church was originally called the Bonebrake Church. A brick building was later built in New Hope and the name changed.

Early Circuit Riders

Continued migration from the east resulted in a substantial increase in the United Brethren people in Montgomery County. Drury refers to this

> A special addition to the German constituency of Montgomery County was made when, in 1805, ninety-six Marylanders including women and children, settled a few miles east of Dayton. Included in the company were Kemp, Lehman and other families from United Brethren communities in Maryland. These people gave a warm welcome to Newcomer as a preacher and visitor. [26]

More preachers also came to bring the gospel to these settlers. "Thomas Winters, who had been recognized as a preacher since 1799, became in 1809 an accession to the force of preachers in the Miami Valley." [27] He located in Greene County where he did some preaching but served no regular charge. He later moved to Montgomery County

---

[22] Unger, *op. cit.*, pp. 12, 13. Material gathered from an unpublished manuscript by Royal S. Hayes.
[23] Hayes, *op. cit.*
[24] Letter from Grant Bonebrake, a great-grandson to Rev. R. V. Pelton, published in The Register Herald, an Eaton, Ohio, newspaper on November 29, 1833.
[25] Drury, History, *op. cit.*, p. 307.
[26] *Ibid.*
[27] *Ibid.*

and lived for a time in the city of Dayton. He continued to minister as a circuit preacher until 1814 when he decided to return to the Reformed Church. [28]

Henry Evinger of Taylor's Creek and Daniel Troyer were also a part of the early Miami Valley preaching team.

Many German people, moving from the east, settled in Fairfield, Pickaway, and Ross Counties, a part of the Miami Conference in early years. Some of these were affiliated with the United Brethren. When Christian Newcomer came to Ohio in 1810 he called upon two United Brethren preachers, Abraham Hiestand and George Benedum who lived on opposite sides of Lancaster in Fairfield County. Abraham Hiestand came with several brothers in 1804. Other ministers who may have been influenced by these men were Lewis Kramer, DeWalt Mechlin, John Smaltz and Samuel Hiestand. [29]

Another recruit to the Miami Conference forces was the Rev. John G. Pfrimmer who did some preaching in Harrison County, Indiana, from 1808 to 1814. A native of France he began preaching shortly after his conversion in 1790. In 1814 he attended the session of the Miami Conference at Andrew Zeller's in Montgomery County, Ohio. There he announced that he would from henceforth be a member of Miami Conference. He served as secretary of the Conference for a number of years. The epitaph on his tombstone states that the deceased established the first United Brethren societies in Indiana. One of these was Corydon. [30]

These were circuit-riding preachers who travelled around the country setting up preaching places. Though not all followed as rugged a schedule as Christian Newcomer, a series of entries in his journal somewhat illustrate their pattern of ministry. This begins with July 10, 1810, and concludes with August 12, the day before the formation of the Miami Conference and is presented here in an abridged form.

> We rode to A. Hiestand's (in Fairfield Co.), one of our preachers and stayed for the night. We came to old Mr. Creider's in Ross County. We rode through Chillicothe. This forenoon we preached at Lewis Kemp's where we tarried for the night. Today we rode through Dayton and came to Andrew Zeller's, where we were joyfully received. We reached Cincinnati; on my way I paid a visit to Thomas King, who had moved here from Baltimore. Crossed the Ohio river into Kentucky, came to Newport, where we were kindly entertained by Jacob Bergman, a brother-in-law of Br. Geeting. We returned into the State of Ohio, and lodged with Christian Eversol. This day we preached in Cincinnati, in the Methodist meeting house; lodged with Mr. Hall. We rode today to Lebanon, and tarried for the night. We preached about six miles from Lebanon, lodged for the night with Matthias Young. This forenoon we preached here; in the afternoon we rode to Andrew Zeller's. I preached here from Luke 17, v. 14, 15; rode to Frederick Wolfe's, and tarried for the night. This evening we lodged with Daniel Dryer. We had a two-day's meeting at Lewis Kemp's near Dayton. We rode to a camp meeting near Chillicothe. We had to leave the camp-ground to attend a Sacramental meeting at old Mr. Creider's. This evening I preached at Musselman's. This morning we had our Love-Feast; I then preached from John 1, v. 11, 12, 13. We then administered the sacrament. . . . Lodged with Michael Creider, and rested well. [31]

---

[28] *Ibid.*, pp. 178-179.
[29] *Ibid.*, pp. 308-309.
[30] *Ibid.*, p. 309.
[31] Hough, *op. cit.*, pp. 129-131.

CHAPTER 3

THE MIAMI CONFERENCE, 1810 - 1824

At this point we pick up the story of the organized beginnings of the Miami Conference. Christian laymen and preachers from the east seemed to have little interest in befriending and bringing the gospel to the Indians. Andrew Eby from McCuchenville, Ohio, in a letter to the Religious Telescope makes reference to this, "About forty-eight years ago we left Pa., and emigrated to Ohio. Savage tribes were numerous, and (in part) our neighbors. Moral darkness covered a large portion of our (then new) state; even the whites were poorly supplied with preaching, and the Aborigines had none at all." [1]

Some preaching was done, however. Mr. Eby further said, "In the Providence of God, Elder Seitz (Baptist), Rev. Bright, E.M., and Rev. A. Heistand, U.B. were permitted occasionally to preach in our neighborhood. These were the first I heard preach in Ohio, this was in the year 1803-04." [2]

By 1810 many preaching places had been established in Ohio, Indiana, and Kentucky. The real center of the activity, however, was the Miami Valley in southwestern Ohio. It was natural, therefore, that when the first Conference west of the Allegheny Mountains was organized in this area, it should be called the Miami Conference. [3]

The First Conference Session

The story of the organization of the Conference is rather unimpressive. The beginning is closely related to the life and labors of Christian Newcomer, who with the exception of 1811 made a visit to Ohio each year from 1810 to 1829. The 1825 session was not attended by Newcomer, who, though he had been in Ohio that year, felt it unwise to remain the necessary extra month. [4]

Leaving his home in Pennsylvania on June 22, 1810, Christian Newcomer, travelling with Christian Crum, a preacher of long experience, came into Ohio where he preached in Fairfield and Ross Counties. His journey brought him through Chillicothe and then to Lewis Kemp's four miles east of Dayton. The July 23, 1810 entry in his journal reads, "Today we rode through Dayton and came to Andrew Zeller's, where we were joyfully received." [5] Newcomer continued his journey through southwestern Ohio and into Kentucky, returning to Andrew Zeller's where he preached on August 2nd. On his way east he held a two-day's meeting at Lewis Kemp's near Dayton. Travelling on and preaching almost daily he arrived at Michael Kreider's in Ross County. The August 13th entry in his journal reads

> Today I held a little conference with the brethren; 15 preachers (how I write?—preachers! Indeed!—we are not worthy the appellation) were present: bless the Lord for the brotherly love and unanimity of mind which pervades throughout. [6]

---

[1] Andrew Eby, "Various Subjects," *The Religious Telescope* XVII, (March 12, 1851), 110.
[2] *Ibid.*
[3] D. Berger, *History of the Church of the United Brethren in Christ*, The American Church History Series, Vol. XII, New York: The Christian Literature Co., 1894, p. 353.
[4] Drury, *op. cit.*, p. 382.
[5] S. S. Hough, *op. cit.*, p. 130.
[6] *Ibid.*, p. 131.

Dr. Drury makes a brief reference to this Conference in these words.

> A sacramental meeting and other meetings were held and then, without anything to herald it, the great or little Miami Conference was organized and had its first session. The session, occupying a single day was held on August 13, 1810, and the place was at Michael Kreider's in Ross County.[7]

The following minutes were recorded for this first session:

> The first Conference, held August 13, in the year of the gracious birth of our Saviour Jesus Christ 1810, at Michael Kreider's in Ross County, Ohio. The following preachers were present: Christian Newcomer, Christian Crum, George Benedum, Abraham Heistand, John Froshauer, Michael Kreider, Daniel Troyer, Thomas Winter, and Andrew Zeller as full ministers (or elders); Jacob Zeller, Lewis Kramer, Henry Evinger, and Henry Hiestand, preachers; Frederick Klinger and John Pontius, exhorters.
>
> At the opening of the Conference the third chapter of the First Epistle of John was read, and then singing, and prayer to God for his blessing to the furthering of the Kingdom of Jesus Christ.
>
> 2. The preachers made their confession of their experience of the love of God and their desire for the furthering of his Kingdom.
>
> 3. We have agreed in outward observances to bear with one another, as far as is agreeable with the word of God.
>
> 4. That we seek our salvation alone in Jesus our only Redeemer, and that alone through his meritorious blood we must become just before God.
>
> 5. When anyone trangresses, he shall be dealt with according to Matthew 18: 15-17.[8]

Of the ministers present, Newcomer and Crum had come from the east. Andrew Zeller, Troyer, Winters and Evinger, as mentioned earlier, were from the Miami Valley.

Conference Sessions, 1812 - 1824

Newcomer did not come to Ohio in 1811 so no session of the Miami Conference was held.[9]

The records are a bit unclear at this point so we quote further from the evidence as presented by Dr. Drury in The Religious Telescope of August 2, 1911. It seems certain that Newcomer did not come to Ohio in 1811.

The minutes of the Conference up to 1817 were kept on loose sheets of paper. In that year the secretary, John G. Pfrimmer, copied the earlier minutes in a book and changed the date from 1812 to 1811, though he later indicated 1811 or 1812.

Two conference sessions were held in 1812, the more important one at Andrew Zeller's on August 6. Since many Scioto Valley preachers did not attend, Newcomer decided to hold a second meeting with them on August 24 and 25 in Fairfield County. Newcomer's brief reference to this is, "On 24th and 25th we held a Conference at Herman's."

In addition to those listed as present at the 1810 Conference, the following at-

---

[7] Drury, *op. cit.*, pp. 298, 299.

[8] A. W. Drury, *Minutes of the Annual and General Conference of the Church of the United Brethren in Christ* 1800-1818, Dayton: United Brethren Publishing House, 1897, p. 71.

[9] Drury. History, *op. cit.*, p. 300.

tended one or both of the 1812 sessions. William Ambrose, William P. Smith, Samuel Mau, Christian Sherrer, John McNamar, Jacob Kemp, Peter Weil, John Bauser, DeWalt Mechlin, John Eckart, and Jacob Lehman.

Christian Crum, Michael Kreider, Henry Heistand, who attended the 1810 Conference, were not present in 1812.

The following significant actions were taken at the Conference at Andrew Zeller's.

1. That a circuit be formed. Thomas Winter, Henry Evinger and Samuel Mau agreed to travel the circuit.
2. The preachers were examined, and they confessed love to God and union among themselves.
3. Thomas Winter and Daniel Troyer were elected as delegates to the Conference of the Methodist brethren at Chillicothe.
4. Andrew Zeller was elected presiding elder for two years.
5. The form of baptism is to be left to those who are to be baptized.
6. Jacob Zeller, Frederick Klinger, Henry Evinger, and Samuel Mau were appointed to the full performance of the office of an evangelical preacher. Christian Scherrer, William Smith and John Evinger were accepted as preachers. Peter Weil was advanced to the standing of a full minister.
7. Voted that the next Annual Conference shall be held the last Thursday in August near New Lancaster. [10]

Actions taken at the second 1812 session which was held in Fairfield County included the following:

1. Lewis Kramer and Jacob Zeller were received as full ministers. Jacob Pontius, John Bauser, DeWalt Mechlin and Jacob Lehman were authorized to preach on a text, and John Eckart was authorized to exhort.
2. That a circuit in this part of the country be formed.
3. Samuel Mau and Jacob Lehman agreed to travel the circuit and were approved by the Conference.
4. George Benedum was chosen presiding elder.
5. That spiritual societies or classes be formed.
6. That the next Annual Conference be held near New Lancaster the last Thursday in August, 1813.

It is interesting to note that "the Conference was closed with a child-like exhortation by Brother Newcomer to all of the preachers to be faithful with stricter fidelity and uprightness to the Lord Jesus." [11]

Because of their significance in indicating the spirit of the Miami Conference in its first years, we included the minutes in detail of the first three sessions. Space does not permit us to continue this. The basic data concerning all the sessions is found in a Table in the Appendix. Here we discuss only the important actions and decisions as these relate to the Conference and churches.

From 1813 to 1824 the Conference met in annual session, alternating between the eastern and western parts of the Conference area. Three of the western sessions were held at Andrew Zeller's.

---

[10] *Ibid.*, pp. 300-301.
[11] *Ibid.*, p. 302.

In each session one or more persons were elected to the office of presiding elder. A list of these is also in a Table in the Appendix.

Ministers

Prior to the organization of the Conference in 1810 the preachers were either self-appointed or had some credentials from the Eastern Conference. Most of them preached as a sideline to their regular work, usually farming. If their family and financial situation were such as to release them for a part or all of a year, they offered or agreed to travel.

Royal Hayes in an unpublished paper and in conversation with the writer said that all lay preachers owned farms and preached only when their crops yielded them the time. In 1818 John McNamar promised to travel after harvest until the next Conference session.

The itinerant plan, which was accepted in the beginning, was again unanimously approved in 1814. This was also approved by the first General Conference in 1815. It was agreed that ministers should be classified as local or travelling preachers. Preachers who were willing to travel were appointed to circuits. This became even more specific beginning with the 1819 session. Royal Hayes also reported that in those early years from one to three preachers were assigned to a circuit: a "full-time" preacher, a first or second year "exhorter" and a "lay" preacher. Few of these appointees remained on the same circuit for more than one or two years.

After a discussion of licensing and ordination, it was agreed in the 1813 session to ask Father Otterbein to ordain, by the laying on of hands, one or more preachers, who afterwards may perform the same for others. Ordination was taken up again in 1815. A strong feeling was expressed that some of the older brethren should be ordained with the laying on of hands by the bishop so that "in case of death this biblical ordination might remain with us." A committee decided that Christian Krumm should first be ordained by the bishop and that he then assist the bishop in ordaining Abraham Hiestand, Henry Miller, Daniel Troyer, Andrew Zeller, George Benedum, William P. Smith, and John George Pfrimmer. The ordination took place in that session.

The Conference set some standards for its preachers. Their conduct and ministry were examined in each annual session. In the 1813 session Henry Hiestand was examined concerning some unfavorable reports respecting his life as a preacher. It was agreed that he was not seriously guilty and he was given the right hand as a sign of love. Members or officials of the Conference were free to accuse other members. The examination was not always made in the presence of the accused.

To illustrate the procedure further, we record the following actions relative to certain preachers whose names are not given here, though they are named in the minutes.

1817, "Admonishing him that unless he is more industrious the next Conference will dispossess him of his office."

1818, "That he be excluded as a preacher from this Conference until an examination and improvement of life, on account of unevangelistic conduct."

1820, "Concerned with various other interests and allowed his son to preach for him."

1822, "Defending the doctrine of Ariens."

1823, "Expelled for immoral conduct."

> 1824, "Quit the circuit, neglected a Sunday appointment and on that same Sunday conducted unnecessary worldly business."

The Conference and churches were operating during this period with a minimum of organization and efficiency. In the 1817 session the Conference voted that a list shall be made of all preaching places where travelling preachers preach in order to ascertain what can be collected for the support of needy preachers. A. W. Drury makes this interesting comment about the preachers.

> The Conference truly was in the period of beginnings, and yet there were some portents of larger and better things. Plans were being devised for securing a better support for preachers giving their full time and an increasing number of preachers capable of preaching in the English. [12]

The fact that all or most of the early preachers preached only in German served as a barrier to expansion and growth. John McNamar is listed as the first United Brethren preacher to use the English in Ohio. Following him were Nathaniel Havens, S. S. Spicer, A. Shindledecker, William Stewart, and Jacob Antrim.

Boundary

The Miami Conference during these early days had no real boundaries. Preaching places were located in southern Ohio, southern Indiana and northern Kentucky. But it was soon apparent that this area needed to be more specifically bounded and be reduced in size. The first action toward forming another Conference in Ohio was taken by the 1817 General Conference. "Resolved that an annual conference shall be held in the Muskingum District beginning June 1, 1818." This new Conference embraced several Counties in western Pennsylvania and the eastern part of Ohio and was named Muskingum. It actually did not take in any territory occupied by Miami Conference but it served to fix the eastern boundary.

General Conference

A need for some overall church organization developed quite early in both the Eastern and Miami Conferences. The Eastern Conference had asked the Miami to take some steps for setting up a general church meeting. When the Miami Conference met in its 1814 session it was ready for such action. The minutes contain the statement, "The present order (or discipline)* of the church was taken under consideration and protested against." [13]

The Conference then voted that a convention should be held at Abraham Troxel's in Westmoreland County on November 22. The result was the first General Conference of the Church which was held at Bonnetts Schoolhouse near Mount Pleasant, Pennsylvania on June 6, 1815.

The Miami Conference was represented by Abraham Hiestand, Andrew Zeller, Daniel Troyer, and George Benedum. The Conference authorized a new discipline containing the Confession of Faith. The pattern for ordination by the bishop was also approved. It is interesting to note that in the 1817 General Conference the decision

---

[12] A. W. Drury, *History of the Church of the United Brethren in Christ*, Dayton: The Otterbein Press, 1924, p. 306.

* This was adopted earlier in the year by the Conference in the East.

[13] Miami Conference Minutes, 1814.

was made to print three hundred Disciplines in the German language and one hundred in the English.

The 1821 General Conference met at Dewalt Mechlin's in Fairfield County, Ohio.

Interdenominational Relationships

A close working relationship existed between the Miami Conference and the Conference of the Methodist Church. Official delegates were elected by each to attend the sessions of the other. In 1814 a letter from the Methodist Conference relating to closer union was read. The Conference replied, expressing a desire for union.

The year prior to this a letter was recevied from the Albright brethren asking for union. This was read but no action was taken. In the 1818 session a complaint was brought against John Zeller that he had counselled members at Hacken to join the classes of the Albright people. Though his defense was that he had only given permission an investigating committee was appointed. The action finally taken recommended that we shall have no fellowship with the Albright preachers as to occupying houses.

Worship and Evangelism

The basic purpose of the church in these early years was to win people out of the world to a forgiven relationship with Christ. Preaching from the Bible was the primary means of attaining this goal. Hence preaching places was the usual designation of the place of meeting.

In addition to the small group assembly at a preaching place, there was the community-wide assembly called the camp meeting where for several days a number of preachers preached the gospel. The camp meeting is specifically mentioned in the 1820 minutes.

Singing was an important part of all these meetings. A need for a hymn book was recognized almost immediately. In 1813 Thomas Winter and Henry Evinger began to collect a volume of German hymns for use by the United Brethren. In 1815 a committee was appointed to examine the new hymn book.

The 1824 session of the Miami Conference was held at Abraham Buchwalter's in Ross County with Christian Newcomer presiding. It requested a division of its territory. Accordingly the General Conference, with 22 representatives from the three Conferences, meeting on May 7, 1825 in the house of Jacob Shaup in Tuscarawas County, Ohio voted to form the Scioto Conference in eastern Ohio.

CHAPTER 4

THE MIAMI CONFERENCE, 1825 - 1837

The more specifically defined and smaller Miami Conference held its first session following the 1825 General Conference on August 8-11 of that year in the Miltonville meeting house in Butler County. Bishop Henry Kumler, Sr., who moved to Butler County in 1819 and who was elected to the office of Bishop in 1825, presided in Newcomer's absence.

Christian Newcomer returned to preside from 1826 to 1829. After his death in 1830, Bishop Kumler was the presiding bishop from 1830 through 1836, followed by Samuel Hiestand in 1837.

Conference Boundary

The resolution by the General Conference which formed the Scioto Conference stated "that the Miami Conference shall be divided into two Conference districts and that the so-called Black Swamp be the line between them." Following this action the boundary of the Miami Conference followed the eastern line of Wood, Hancock, Hardin, Logan, Champaign, Clark, Greene, Clinton and Clermont Counties.

The following ministers formerly listed in the Miami Conference went with the churches they served into the Scioto Conference: Joseph Hoffman, John Russell, George Benedum, DeWalt Mechlin, Lewis Kramer, James Ross, William Stewart, Philip Kramer, Samuel Hiestand, William Ambrose, John Coons, Jacob Zeller, Jacob Adam Lehman, John Eckhart, Nathaniel Havens, John Bauser, Joshua Montgomery, Joseph DeWitt, and John Schmaltz.

Circuits lost were Washington, Brush Creek, Adelphia, Lancaster and Scioto.

Miami Conference was again divided in 1829. The General Conference action reads "for the setting off from Miami Conference District the territory in Indiana and Kentucky west of the Ohio-Indiana line and of said line extended across Kentucky, the Conference to be known as Indiana Conference."

Miami thus lost more than half its territory and preaching force. The circuits lost were Tanner's Creek, Whitewater, Charleston, Corydon, Orange, Flat Rock and Wabash.

The following Miami Conference ministers became members of the new Indiana Conference: John McNamar, Michael Bottenberg, Henry Bonebrake, George Brown, Benjamin Abbott, Daniel Haynes, John Hetzler, William Stubbs, Josiah Cain, Craven Lynn, Benjamin McCarty, Aaron Farmer, Abraham Garrison, John Morgan, Joseph Williams, John Denham, John Hubler, Francis Whitcum, Bennett Fryer, John Jackson, Silas Davis, C. D. Frey, Frederick Kennbyer, John Lapp, Chandler Dowd, John McGinness, David Penwell, Daniel Thomas, and Daniel Fleming.

Though the Minutes of 1833 do not mention the action. the General Conference probably, in that session, authorized the formation of Sandusky Conference. The organizing session was held on May 12, 1834. The result was a more specific northern boundary for Miami.

During the session of the General Conference which convened at Germantown, Ohio on May 9, 1837 the following action was taken concerning the Miami Conference boundary.

> That the line between the Scioto and Miami Districts be as follows: Running from the mouth of White Oak Creek to Bellfountaine; thence to Wapacanatia (Wapakoneta); thence down the Oglaze River to Defiance; thence to the line between Sandusky District and the Miami, shall be by Maumee to Fort Wayne; thence due west.

Though the latter part of this action is not clear, the statement represents an effort to specifically bound the two conferences.

Circuits and Churches

Preaching places and churches were still not listed in the records of the annual sessions up to 1837. Ministers were assigned to circuits. Circuit changes were not uncommon. Ministers and conference leaders accepted the challenge of the reduced area and developed numerous new classes in unoccupied parts of the Conference.

Only three circuits remained after the formation of the Scioto and Indiana Conferences—Cincinnati, Miami, and Twin Creek. Four Mile was added in 1831.

The Conference was slow to start a permanent church in Cincinnati. In 1831 the Conference adopted a resolution instructing brothers Shindledecker and Kemp to inquire about a meeting house that was for sale in Cincinnati. No further mention is made of this though a Cincinnati station was listed in 1832 in addition to the Cincinnat Circuit. Joseph Hoffman served as pastor of this station for some months in 1833. During this time a church building was at least partially completed. However, at the next Conference session, this property was ordered sold to pay the accrued indebtedness. The Cincinnati Station was not listed from 1834 to 1837.

Expansion of the Conference is indicated by the adding in 1837 of the Clear Creek and Stillwater Circuits and Maumee Station near Brunersburgh.

Church buildings and chapels were becoming more numerous. Dr. A. W. Drury, in a Religious Telescope article, listed the early church buildings: Taylor's Creek west of Cincinnati—1811 or earlier; Bonebrake Church west of Eaton—1815; a church near Corydon, Indiana—1818; Clear Creek Church near Springboro, Ohio—1826; Stonecipher meeting house in Indiana—1831; Lydey's in Perry County—1831; Otterbein meeting house in the Scioto Region—1835. The Germantown Church was built in 1829.

Many of these buildings were log structures and were usually placed on undeeded land. [1]

A detailed reference appears in the 1837 Minutes concerning Rev. Rees Lloyd's donation of $500 for building a meeting house on a lot joining the Ebenezer Chapel in Morgan Township, Butler County, Ohio.

For the first time the circuits were grouped into districts in 1826. Two districts were formed and a presiding elder appointed to each.

The Conference session of 1829 was the last listed as meeting in a home.

An interesting insight into the history and practices of the Conference is given in a letter by one who wrote under the pen name of Originaliad. The following is based on that letter published in The Religious Telescope.

> Was invited by Royal Hastings to accompany him in travelling the Cincinnati Circuit. Started on foot from Lancaster, Ohio on October 23, 1837 and was delayed several days by rain.
>
> On November 4 reached Bishop Kumler's, ten miles from Hamilton, to inquire concerning Brother Hastings. The bishop had gone to quarterly meeting on Indian Creek where Brother Hastings was expected to be. After travelling another 14 miles reached the Church which was on the land of Michael Kumler. Lodged with Samuel Kumler, son of the bishop.
>
> Benjamin Abbott preached at night, Brother Antrim exhorted. Both these men were appointed to this, the Four Mile Circuit. Preachers present: Henry Kumler, Sr., bishop, Henry Kumler, Jr., P. E., Daniel Kumler, Jacob Antrim, Royal Hastings, Francis Whitcomb, Benjamin Abbott, Henry Hoffman, John Sellers, Jacob Flickinger.
>
> On Sunday morning Bishop Kumler preached in German, Brothers Whitcomb and Antrim in English.

---

[1] A. W. Drury, "Some Early Churches and Meeting Places," *Religious Telescope*, 92 (October 2, 1926), 6.

The Rev. (Dr.) Antrim is numbered among the boldest of the soldiers of the Cross, who have pioneered the Society of the United Brethren in this country, to its present wide extension. He informed me that he once travelled as a preacher fifteen years without a settled home.

Royal Hastings preached at night. On Monday the exercises closed with Love Feast and Sacrament.

Later that day left Kumler's and travelled ten miles through Millville to Venice to Radcliff's in Baltimore. The United Brethren have a church here.

Travelled ten miles to Brother Simon Geeding's, a United Brethren preacher. Saw Miamitown. The United Brethren have a commodious church here.

Left Brother Geeding's on November 8 for Cleves. Here Brother Hastings preached in the Presbyterian Church. The next night Brother Hastings preached at Baltimore ten miles from Cleves. [2]

Many of the common practices of the church come through quite clearly as the above is carefully read. Travelling really meant travelling. The miles covered per day were not many, but many days were spent on the road and away from home. George Bonebrake reported that when he started to serve the circuits in 1823, he had to travel 250 to 300 miles to make one round on his circuit and that there were few, if any, meeting houses.

Ministers

The data concerning the licensing and ordination of ministers is found in the appendix.

At the beginning of this period the previous pattern of ministerial support was continued. Not only did ministers find it necessary to provide their living from other types of work, but some were opposed to being paid by the Church. They considered preaching for money as unworthy of them.

This was changing, however. In the General Conference of 1825 John McNamar, a Miami Conference minister, offered a resolution to require the presiding elder and the preacher on a circuit to appoint a circuit steward and a class steward. These persons were to make quarterly collections in money or goods for the preacher in charge. After some discussion this resolution was adopted.

The Conference continued its effort to control the behavior of its ministers. Much of the time in the annual sessions was given to examining the preachers to determine the minister's faithfulness in ministry as well as to discover questionable moral conduct. The complaints or accusations frequently came from fellow ministers and laymen. A common practice was to appoint a committee to investigate the charge.

The following accusations are found in the minutes of this period.

1825, "because of his doctrine"
1827, "UnChristian conduct and refusal to come to trial."
1828, "because of the woman he married."
"accepting universalist doctrine."
1829, "Sabbath breaking by allowing his family to make sugar, chop wood, fix and start to market."
1830, "guilty of untruth."
1832, "intemperance in the use of spiritous liquors."

---

[2] *The Religious Telescope*, 76 (November 29, 1887), 95.

"Unrighteous conduct in refusing to fulfill his contract concerning rents due to one of the brethren."

1833, "preaching on the Millenium."

1837, "not being industrious in preaching."

The penalties in these cases were warning, reprimanding, suspension, silencing as a preacher, license revoked, exclusion from the Communion.

Beginnings in Dayton

The city of Dayton which was founded in 1796 continued to grow and expand. Greencastle, west of the river, was platted on Germantown Road between Broadway and Summit Street in 1826. The population reached 2,954 in 1830.

During this period, however, the Miami Conference did not organize any continuing church. This was partly related to the fact that most of the Dayton people were not German speaking and did not have contact with the United Brethren in the east. Furthermore, the United Brethren found it difficult to work in cities.

Christian Newcomer visited Dayton on some of his visits to Ohio. He held meetings at Lewis Kemp's east of Dayton and at Peter and David Lehman's in the city. He preached in a Methodist Church in Dayton in 1814.

Joseph Hoffman came to Dayton in 1832, having bought a farm of 94½ acres northwest of the junction of the Miami River and Wolf Creek. Here on Superior Avenue west of Salem in what is now Dayton View, he built a large house in which two rooms could be thrown together for religious meetings. A United Brethren class was formed here sometime before 1836 with about 40 members. This, however, did not continue. Bishop Hoffman moved away in 1838 and the class disappeared before 1840.

Because of the failure of the Conference to establish the church in Cincinnati and Dayton, it continued to be a group of preaching places and churches in the small towns and countryside.

Language Change

German continued to be the principal language of the church through this period. Some of the Conference minutes were written only in German. For other sessions both an English and German secretary were elected. Most of the preaching was still in German.

However, English was being increasingly used. More English speaking preachers were being appointed to circuits. It was not unusual for a conference to close or a quarterly meeting to have sessions in which the Gospel was preached in both German and English.

The Miami Conference sent William Stewart and Nathaniel Havens, the first English speaking delegates, to the General Conference in 1825.

The Conference Grows

It was not the policy during these early years to publish or probably even to report membership statistics. An exception was the year 1836.

Membership and Accessions

Circuit	Membership—1835	Accessions	Membership—1836
Four Mile	259	105	364
Twin Creek	266	54	320
Cincinnati	233	29	262
Miami	161	45	206
Totals	919	233	1152

We close the discussion of this period by mentioning the harmonious relationship between the United Brethren and Methodist Churches. Methodist ministers were usually present at the United Brethren Conference sessions and vice versa. Occasionally official representatives attended, as for instance in 1826 when Bishop Kumler was elected a delegate and Brother Bottenberg an alternate to the Methodist Conference.

CHAPTER 5

THE MIAMI CONFERENCE, 1838 - 1853

With the Conference boundary realigned by the 1837 General Conference, Miami entered into a new period of growth and adjustment.

Conference Sessions

For some reason two sessions of the Conference in this period were held during the winter, on January 26, 1847 and January 6, 1848. Whatever the purpose, winter conference sessions were not well received. William R. Rhinehart expressed his objections through a letter published in the Religious Telescope in 1847. He mentioned the problem of distance and the difficulty of housing and feeding horses. [1]

The decision was made to go back to a fall Conference. The next session was held on September 20, 1848, the result being two 1848 sessions.

The early sessions seemed less orderly and formal than those coming later. In the 1842 Minutes is the note, "Conference adjourned without singing or prayer and in a great hurry." [2] In 1843 the secretary wrote, "The Conference finally adjourned after prayer by Bishop Kumler, Jr." [3] The emphasis appears to have been on "finally."

In 1844 the Conference voted "that no member be allowed to speak more than twice on the same subject, nor more than fifteen minutes at one time or on any one subject." In the same session the action was taken "that each resolution presented to the Conference must be presented in writing with the name of the mover accompanying it." [4]

In 1846 it was voted that each circuit and station preacher lay before the Conference secretary a written report relative to his circuit and stations.

Beginning in 1848 a set of rules was adopted at the first session of the Conference. These rules governed all matters of procedure.

The chairman had authority to make some decisions and interpretations. In 1846 the question was raised as to the duty of holding Society meetings when a circuit had

---

[1] William R. Rhinehart, Letter, *Religious Telescope*, VII, (December 31, 1847), 179.
[2] *Miami Conference Minutes*, 1842, 96.
[3] *Miami Conference Minutes*, 1843, 114.
[4] *Miami Conference Minutes*, 1844, 118.

two ministers. The chair decided that the duty rested upon the preacher in charge—but that the junior preacher should act as instructed by his senior. [5]

The mode of baptism was a subject for much discussion in sessions and out. The bishop's ruling in 1852 was "every minister has the right to express his opinion freely and conscientiously on the mode of baptism." [6]

A practice of the early period which is no longer used pertained to housing the members at the Annual Conference sessions. Homes were secured in the community and one or more ministers were assigned to each home. These lists from the various Conferences were then published in the Religious Telescope some weeks in advance of Conference. In the August 9, 1848 issue of the Telescope nineteen homes were listed for 84 preachers with the note, "If any of our brethren's names have been overlooked, what we say unto one, we say unto all; Come, homes are provided." This was signed by a committee of three preachers. [7]

Errors in the published list were not unusual. This could have been due to the Conference secretary. Nevertheless, the Conference passed this resolution in 1850 "that the editor of the Religious Telescope be humbly requested to correct the egotism, at least, found in the sequel of that publication." [8] Two years earlier this concern was expressed in a letter to the editor from Henry Kumler published under the title "Enquiry." He said

> Inasmuch as the minutes of the Miami Annual Conference have appeared so very defective for the last two years, I am constrained . . . to enquire into this mangling of minutes. So lame last year that we had two secretaries this year. There were many omissions. Were the secretaries to blame? [9]

To this the editor replied that he published the minutes as sent to him except for three or four typographical errors.

The practice of examining preachers in the annual sessions was continued. Something of the importance of this is seen in a resolution adopted by the Conference in 1849. "On motion, it was Resolved that each member be examined critically, as to the morality of his Christian character, ministerial influence and usefulness; and that no member be required to retire during his examination." [9†]

Ministers were found guilty as follows:

1843, falsehood and inconsistencies
1845, murmuring about money matters
1847, trading horses
1848, political stump speaking
1849. dereliction of duty as ministers
1851, gross immoralities
1852, offering liguor to his harvest hands
taking liquor when it was offered to him without a reasonable excuse
1853, discouraging the administration of the disciplne.

Following committee consideration of the accusations the accused were acquitted, admonished, reprimanded, suspended, unfrocked or expelled.

---

[5] *Miami Conference Minutes*, 1846, 173.
[6] *Miami Conference Minutes*, 1852, 314.
[7] *Religious Telescope*, VIII (August 9, 1848), 11.
[8] *Miami Conference Minutes*, 1850, 266.
[9] Henry Kumler, "Enquiry," *Religious Telescope*, VIII (November 1, 1848), 108.
[9†] *Miami Conference Minutes*, 1849.

Circuits and Churches

Henry Kumler, Jr. reported in the Religious Telescope of July 6, 1842 concerning Conferences he visited. He said "The Miami Conference is looking up; they have the matter at heart; the missionary fire is burning; the cause is carried into towns and cities." [10]

New churches and circuits appeared in the list of appointments. Others were dropped. These new preaching places and classes were mentioned: Zarring's, Frey's, Father McNiel's, and Runyon's Meeting House. The latter is referred to in the Religious Telescope of November 25, 1840. A letter from Henry Kumler, Jr. in the Religious Telescope of June 24, 1840 stated that Jacob Emerick was stationed at Harveysburg. He also said that the Maumee Mission had 24 appointments in 12 towns and villages with 69 or 70 members. In a letter to the editor dated April 27, 1842 Mr. Kumler mentioned about thirty preaching places and fourteen organized societies containing 213 members and seekers. Among these were seven licensed preachers and two exhorters.

These letters to the editor referred to churches which were not listed separately from circuits in the Conference Minutes. I. V. D. Robertson in the December 26, 1838 issue said that his next quarterly conference would be at Jacksonville in Darke County, Ohio. A letter from Daniel C. Kumler, January 19, 1842 referred to Lewisburg and Pearmont congregations. In the issue of March 16, 1842 William Collins listed the places for the South Miami district quarterly meetings. Four Mile Circuit at Millville, Cincinnati Circuit at Mt. Pleasant, Clearcreek Circuit at Zarring's, Dayton Circuit at Frey's. He mentioned that he would also be at Harveysburg and at Father McNeil's.

On April 27, 1842 James P. Eckels of the Stillwater Circuit wrote that a glorious work had been going on in Liberty and vicinity.

New preaching places, classes and churches for 1843 and the years following are found in the Appendix. Some of these do not appear the following year or are dropped without mention of the fact. This list, however, is not complete, for the minutes of this period still listed primarily circuits, stations and missions rather than classes and churches.

This was a period of rapid growth. The first recorded report of charges, itinerants and members is that for 1846. Twenty charges were named, the same number of itinerants and 4112 members were reported. The number of members the next year was given as 3760. This loss was due to some reduction in territory. The net increase reported for 1849 was 1488.

At least a partial list of the organized classes and churches is given in the Religious Telescope in 1852. John Dodds, agent for the Dayton Church, gives the names of the churches which contributed to the building fund for that church.

Dayton, Aley's class, Beavertown class, Shuey's class, Germantown, Sunsbury class, Little Twin class, Brown's Run Chapel, Pyrmont, Clear Creek Chapel, Liberty Circuit, Wolf Creek class, Lewisburg, Pleasant Ridge Chapel, Miltonville, Kumler class, Vandalia, Cincinnati, Upshur class, Millville class, Jessup's class, Bevis class, Mt. Pleasant class, Union Chapel, and Pleasant Hill are listed.

The present churches in Miami Conference which were organized during this period are:

1838 — Ithaca, Vandalia

---

[10] *op. cit.*, I, July 6, 1842, 194.

1839 — Lewisburg, Verona
1840 — Otterbein Chapel
1841 — Johnsville, Wayne Avenue
1842 — Bevis, Mowrystown
1843 — Lagonda
1844 — Beavertown
1845 — Arlington, Bloom Rose, Mt. Airy
1846 — Miami Chapel
1847 — Castine, Dunlap, Pyrmont
1848 — Dayton First
1849 — West Elkton
1850 — Lockington
1851 — Cherry Grove, Phillipsburg
1853 — Abbotsville; Otterbein, Dayton

In addition to these twenty-five churches, thirty-three others were organized and later closed.

Church Buildings

During this period an increasing number of new church buildings were constructed. These were mentioned from time to time in reports to the Religious Telescope. In some cases the congregation incurred indebtedness which it was unable to pay. During the two Conference sessions in 1848 the preachers of the Conference made an effort to secure money to liquidate the debts on the German Meeting House in Cincinnati and the building in Vandalia. Jacob Emrick reported in 1851 that the Vandalia meeting house was paid for at last with the help of eleven other churches.

A union church building in which Aley participated was erected in 1838.

Reference to church buildings is made here only to illustrate the difficulty classes had in financing buildings. Though the cost was not high, personal and family income was very low. In a few cases churches joined with others in a common building project.

Further Efforts in Dayton

The population of Dayton continued to increase. It is given as 6067 in 1840 and 10,976 in 1850.

In 1845 the town of "Mexico" was platted on Third Street extending east from Williams a little more than a square. "West Dayton" as a distinct community was also developed in 1845 between the river and other plats. After 1854 all this territory became known as Miami City and was incorporated in Dayton in 1868.[11]

Sarah Ann Sexton came to Dayton from a rural community west of town to teach school. Being a member of a United Brethren class near her home and being quite zealous for her church and not finding a United Brethren organization in Dayton. she decided to promote one. She secured the use of a small Disciples building on North Main Street, paying a rental of two dollars a day. She arranged for Francis Whitcom, presiding elder, to do the preaching. A series of religious meetings were held. The

---

[11] Drury, *History of Dayton and Montgomery County*, Chicago-Dayton, The S. J. Clarke Publishing Co., 1909, 236, 237.

effort resultd in the organization of a United Brethren class of thirteen members in 1840.[12] The organization meeting was held in the home of Daniel Kiefer.[13]

After a few years, however, this class was also discontinued. A statement in the Religious Telescope of November 11, 1840 is certainly a reference to this class. "We have been informed by a brother from Dayton that there is a small class of United Brethren in that place who meet regularly once a week for religious worship, and that they are entirely destitute of preaching from the ministers of our church."[14]

A. W. Drury lists the original members of this church in a Religious Telescope article, April 19, 1911. These were Daniel Kiefer and wife, John Dodds, Miss Nancy Somer, Daniel Bower and wife, the widow Slider and two others.[15]

A letter in the Religious Telescope of January 26, 1843, written by someone from Germantown says, "I will inform the friends of Zion that God has not forsaken us on the Dayton Circuit. The greatest prospect of doing good, on my Circuit, is in the city of Dayton, and here we labor under serious difficulties, not having a meeting house to preach in, only at the time of our quarterly meetings our Baptist brethren gave us the use of their house. We now have a class of 20 respectable members in Dayton and expect more. We have taken about 20 members into society this year."

Though the church had difficulty getting started in the city, some growing churches had been established in the hinterland. A Dayton Circuit existed from 1841 to 1843 having in the latter year twelve appointments and 270 members.[16] Dayton was made a station in 1844 with Carrollton and the stone meeting house attached. Two years later the name of Dayton disappears from the Conference minutes. The Circuit name was changed from Dayton to Burlington.

Dr. A. W. Drury, for many years a professor in Bonebrake Theological Seminary and Church Historian, writes of the reasons for these failures.

> The greatest difficulty was that the church leaders and the members in general did not know how to build up and conserve. In other churches there was a membership traditionally attached to an historic church. With the United Brethren, the membership and the preachers had little training or tradition that held them to the church or that enabled them to build safely and surely. From choice, or from a feeling of disqualification, the preachers and people avoided the towns, or made feeble or unwise efforts at city work. It required half a century for the United Brethren Church to acquire the wisdom and discipline necessary for successful and sustained work, whether in the city or in the country.[17]

Some continuing efforts were made, however, in the area around Dayton. As early as 1799 a log meeting house, known as the Beulah Church was located on ground now occupied by the Beavertown cemetery. This church was discontinued and the "Old Stone Church," which seemed to have been used by several denominations was built on East Drive in 1823. In 1844, as was mentioned above, the stone meeting house was placed on a circuit with Dayton and Carrollton, indicating that a United Brethren class had been organized. William Davis was the circuit preacher.

---

[12] Drury, *History of the Church of the United Brethren in Christ*, Dayton, 1924, 708.
[13] Drury, *op. cit.*, 335.
[14] *Religious Telescope*, VI (November 11, 1840), 90.
[15] A. W. Drury, *Religious Telescope*, 77 (April 19, 1911), 8.
[16] Drury, *op. cit.*, 708.
[17] Drury, *Ibid.*, 705.

Following a sweeping revival in the community a building was constructed in 1853 on the present site of the Beavertown Church. This site was on an important road in the center of a community called Dean, Ohio, later changed to Beavertown.

The Greencastle class of seven members was formed in 1846 and was made a part of the Stillwater Circuit. The group worshipped for some time in the Goliday school building near Bolander Avenue, southwest of Dayton.[18] This was a rural church located outside the city which served the vegetable gardeners and operators of small farms.

Some time later Joseph Fleming gave three-fourths of an acre of land, and there, on what is now Miami Chapel Road, the Miami Chapel Congregation erected its first building in 1848. It was enlarged in 1852. This site was at that time a mile southwest of Dayton, Germantown and Summit Streets marking the southwest corner of the city.[19]

On June 25, 1847 the trustees of the United Brethren Circuit, John Dodds, John Aley, and Elias McGowan, bought a lot on Wayne Avenue near Oak Street on which a parsonage was located. According to Drury this was the first piece of real estate owned by the United Brethren in Dayton.[20]

The Springfield Circuit continued its interest in Dayton. An effort on the part of Robert Norris and W. J. Shuey, preachers on that Circuit, marked the beginning of the first United Brethren Church, within the city proper, with a continuous history.

In the autumn of 1848 a small class of six members was formed in the Oregon engine house on the southwest corner of Sixth and Tecumseh Streets east of the canal.[21] John Dodds and his wife of the Miami Chapel Class were two of the original six members.

Dr. Drury in the same article quoted above reports that an extract from H. Kumler's journal says, "I lay sick in Dayton, Montgomery County, November 23 (1848); could not fill my appointment (in Dayton) last night. There is now in Dayton a little class just formed."[22] This was apparently Dayton First Church.

This class was attached to the Springfield Circuit from 1849 to 1852. Dayton First, Miami Chapel and Beavertown formed a circuit from 1852 to 1854.[23] First Church erected a two story brick building in 1852 at the corner of Sixth and Logan Streets. This placed a heavy burden on the membership resulting in the church having extreme difficulty financing itself from 1852 to 1860.

The Otterbein Church was organized in Dayton on October 20, 1853 to meet the needs and desires of the German people in southwest Dayton. For a time its services were held on the lower floor of the Sixth Street First Church building. It was known as the First German United Brethren Church or sometimes as the Second United Brethren Church.

Though it was not a United Brethren Church at that time, the Wayne Avenue Church, which later came into the Miami Conference, was organized in 1841. The first building was erected in 1843 at Fifth and Walnut Streets. It was called the Bethel Church of the Evangelical Association.

---

[18] Drury, *History of Dayton and Montgomery County*, Chicago-Dayton, The S. J. Clarke Publishing Co., 1909, 339.

[19] *Ibid.*

[20] Drury, *History of the Church of the United Brethren in Christ*, Dayton, 1924, 708.

[21] *op. cit.*, 336.

[22] Letter from H. Kumler, Jr. quoted by Drury, *Religious Telescope*, 77 (April 19, 1911) 8.

[23] Drury, *History of Dayton and Montgomery County*, Chicago-Dayton, The S. J. Clarke Publishing Co., 1909, 340.

Conference Boundary

Some changes in Conference boundaries were made during this period. In most cases it was a reduction of territory for Miami. However, at the General Conference session of 1841 this action was taken: "On motion of F. Whitcom, that one range of counties north from Wayne County, Indiana to the Michigan line be transferred from the Indiana Conference to the Miami Conference." [24]

In 1845 the Miami Conference voted "that we instruct our delegates in General Conference to divide the Miami Conference District so as to make two Conferences." The General Conference, meeting the same year, set the Miami Conference boundary as

> Commencing at the northeast corner of Allen County, Indiana; thence down the Maumee River to Fort Defiance; thence southeast to Fort McArthur; thence south along the Scioto Conference line to Ripley; thence down the Ohio River to the Indiana line; now embraced in this Conference to the place of beginning. [25]

The Round Head mission was in the northeast corner of this area. B. F. Hendrix reported in 1849 that this area of work at the head water of Mad River, five miles east of Bellefontaine, had eight classes, ten regular preaching places and were building three meeting houses.

It appeared that Miami Conference preachers had established or were serving some classes in Wayne County, Indiana. The Indiana Conference took this action in February 1846.

> Whereas, this Conference has been informed that the classes at the appointments that the Miami Conference has in Wayne County, Ind. desired to be taken into Dublin Circuit of our Conference,
>
> Resolved therefore that this Conference hereby solicit the Miami Conference to transfer said appointments from their New Garden Circuit to our Dublin Circuit.

In the Minutes of the Miami Conference of 1846, this memorial from the White River Conference was read.

> Whereas this Conference has been informed that the classes at the appointments the Miami Conference has in Wayne Co., Ind. desire to be taken into the Dublin Circuit,
>
> Resolved therefore that this Conference solicit the Miami Conference to transfer said appointments from the New Garden Circuit of Miami Conference to Dublin Circuit of the White River Conference, and
>
> That a copy of this resolution be forwarded to the Miami Conference by the Bishop—upon the reception of the above memorial and resolution the Miami Conference,
>
> Resolved that this Conference does not feel willing to comply with the above request as it would destroy entirely our New Garden Circuit. [26]

A letter to the editor of the Religious Telescope June 10, 1846, from Daniel Stover says,

> At the last session of the Indiana Conference we asked in a friendly and brotherly manner, the Miami Conference to let us have these appointments

---

[24] *General Conference Minutes*, 1841, 86.
[25] *Ibid.*, 1845, 100.
[26] *Miami Conference Minutes*, 1846, 186.

> in Wayne County, they being in our territory, but they treated us with indifference . . .
>
> Therefore we hereby notify the Miami Conference that at the next session of the White River Conference, we intend to claim our right to all of our territory, and we intend to petition the next General Conference to give us back the range of counties north of Wayne which were taken from us without our consent, and against our will. [27]

The editor of the Religious Telescope appended a note saying, "Brethren, beware of little disgraceful contentions about territory. The field is the world."

The White River Annual Conference in the 1847 session acted as follows.

> "Resolved that this Conference claim all the appointments on the New Garden Circuit, given us by the General Conference line, and furthermore we express a willingness to the other appointments on the Circuit." [28]

A week later the Miami Conference acted,

> "By vote of the Conference, the New Garden Circuit, except the Pleasant Hill appointment, was ceded to White River Conference." [29]

The next boundary change came in 1853. The Miami Conference in session in 1852 voted to request a division of its territory. The General Conference of the following year acceeded to the request and formed the Maumee, later the Auglaize, Conference to the north. The action of the General Conference set this boundary line.

> The Miami to be divided by a line as straight as practicable from the Scioto line by direct way of Urbana, (Piqua to belong to the south) Greenville and Winchester to the former line, the boundaries to remain as at present. The south part of said Conference to retain the former name, and the north to be called Maumee. [30]

This action removed from Miami most of its northern district and the ministers serving those churches. The numerical loss was about 1500 members. The following ministers went with the Maumee Conference.

A. Shindledecker, John Hill, George Davis, David Davis, James Spray, William Miller, H. Snell, Ira Thompson, T. S. Farber, C. B. Whitley, William Siberry, James Wilkinson, William Milligan, J. Eby, J. Burtch, T. Reed, J. M. Lay, A. F. Miller, P. B. Holden, F. B. Hendrix, H. R. Tobey, and D. Bobs.

The Publishing House

At the end of this period the "Telescope Office" was moved from Circleville to Dayton. For some time there was agitation for moving the office to a larger city. A case was made for Cincinnati as well as Dayton. As an illustration a rather long letter from William R. Rhinehart appeared in the Religious Telescope of March 16, 1853. In this he listed the advantages of Dayton, including some references to the developing churches of the denomination. Dayton had a population of 10,976 in 1850, while Circleville had 3,411.

The decision was made in the 1853 General Conference session at Miltonville.

The problem of moving equipment at that time is indicated by this description.

---

[27] *Religious Telescope*, V (June 10, 1846), 367.
[28] *Indiana Conference Minutes*, 1847.
[29] *Miami Conference Minutes*, 1847, 210.
[30] *General Conference Minutes*, 1853, 184.

"The equipment was taken from Circleville to Columbus on the canal, from Columbus to Xenia by rail, and by wagon from Xenia to Dayton."

Property was purchased in Dayton at the northeast corner of Main and Fourth Streets for $11,000. The lot had a 59½ foot frontage on Main Street and a depth of 152 feet on Fourth. Some of the ground was later sold. Henry Kumler, Jr. of Miami Conference was elected as one of the trustees.

Church Practices

From whence have we come and whither are we going is a question often raised. Those who live in the last half of the twentieth century may compare, at many points, the ways of the church in the middle of the nineteenth century. For this purpose we cite a few illustrations. The first is a contract between a church and its janitor dated January 6, 1845.

> Article of Agreement made and entered into between George Sharts, Ezra Kemp and Jacob Eckart, trustees of the United Brethren Church at Germantown, Ohio, of the one part, and Matthew Frank, of the other, to wit:
> The above named trustees agree to pay or cause to be paid unto the said M. Frank, fifteen dollars for his services in the said church—namely, ringing the bell, cleaning the house, lighting the candles, and tending to them during worship, cutting the wood, and tending to other necessary duties in the meeting house during worship and at other times for one year, commencing on the first day of January, 1845, and ending on the first of January, 1846. The said Frank is, however, not required to ring the bell, etc., for any other churches except the United Brethren and New Lites except on the following conditions—when an application is made for the house he shall be permitted to charge forty cents for a meeting when there is wood and candles needed, thirty cents when there is wood wanted and no candles, or candles and no wood, or twenty cents when there is neither wood nor candles wanted, and in all cases said Frank is to have half of the above charges, and the trustees the other half. The said Frank agrees to comply with all the above conditions for one year, as stated. In witness whereof, we annex our hands and seals the day and year above named.
>
> The said Frank is not permitted to allow the following denominations to have the house, viz., the Universalists, Millerites, Mormonites, Hell Redemptionists, Calvinists, and Catholics.

The spirit of the church as described by one of the most ready and descriptive writers among all the preachers is written in a series of letters from Henry Kumler, Jr. He wrote in February 1838.

> The face of affairs in the Miami District bears a better appearance than heretofore. The great difficulties that have heretofore impeded the cause are about to disappear . . . At a quarterly meeting on the Cincinnati Circuit at Simon Geeding's our exercises were seasoned with grace; sharp gales of the Spirit were visible. From this meeting Bro. Royal Hastings and myself went to Cincinnati. Here we tarried two days to preach and to set the church in order. God was with us. The prospect of doing good in this city deserves our close attention. It is a pity that we do not yet own a meeting house. From here we went to Mt. Healthy. Here a good work is started. The sisters are up to their posts . . . Yesterday our quarterly meeting on Nineveh Circuit

ended. We had a good draught of fishes, yet not so as to endanger the net. [31]

A few months later he wrote,

> I fear seriously that some of our ministers are almost blinded by the God of this world, and what is still worse, they won't believe it, though a man declare it to them; yet I am made to rejoice that there is yet sufficient salt in the Miami Conference to save the body from putrefaction. [32]

Some actions were taken concerning the behaviour of members at Conference.

> 1851, "that no member be suffered to leave conference before final adjournment unless satisfactory reasons be given."
>
> 1853, "that the use of tobacco be dispensed with during the present session of the conference."

W. J. Shuey in a *Pioneer Sermon* in 1892 said that in 1853 the Conference session was divided on the depravity question—partial depravists and total depravists. Each group had its candidate for presiding elder, John Coons for the total depravists and Robert Norris for the partialists. It required eighteen ballots to elect Coons. He was elected by a bare majority.

> 1847, "that it is improper to deliver lectures and have singing schools in any meeting house at any time on the Sabbath day."

Fairly early the Conference was faced with the decision concerning the licensing of women. An 1850 action says,

> Whereas in the absence of disciplinary rule in the case of female laborers in our ministry as members of Annual Conference.
>
> Therefore, Resolved that this Conference recommend that Sisters Phoebe Benton and Hannah Yingling be received as helpmates in the Gospel under the care of a Quarterly Conference until action is had by General Conference. [33]

Circuit riding and circuit preaching were difficult and discouraging. Being away from home for many days and travelling on foot, by stage, carriage or horseback was tiring and time consuming. It is little wonder that out of sixty preachers that may be present at an annual session of the Conference, fifteen or twenty would consent to travel. One can get the feel of this best by reading the statements made by these circuit riders. These reports were made in the 1840's when conditions were probably better than in the earlier years.

F. B. Hendrix in a letter written in 1840 exprsesed his discouragement when assigned to Clear Creek Circuit in Warren County. [34]

I. V. D. Robertson wrote the following month concerning the Greenville Circuit, "I have now closed the seventh round on my circuit for the present year. I was discouraged and inclined to quit travelling." [35]

Henry Kumler, Jr. writes in 1843. He mentioned that he had visited in Sandusky Conference away from his family. "My family must not be uneasy; I am in safe hands; —Christena, you said to me as I left home I should remember that I had little children that needed my care, and not to venture my life,—this I have done." [36]

---

[31] Henry Kumler, Jr., "Letter," *Religious Telescope*, III (February 7, 1838), 10.
[32] Henry Kumler, Jr., "Letter," *Religious Telescope*, II (May 30, 1838), 42.
[33] *Miami Conference Minutes*, 1850, 260.
[34] F. B. Hendrix, "Letter," *Religious Telescope*, VI (November 25, 1840), 93.
[35] I. V. D. Robertson, "Letter," *Religious Telescope*, VI (December 23, 1840), 98.
[36] Henry Kumler, Jr., "Letter," *Religious Telescope*, II (May 24, 1943), 175.

Some time earlier Daniel C. Kumler, who had been appointed to Lewisburg Station, expressed his feelings about the appointment in this way, "It gave me sleepless nights and melancholy hours." After laboring for some months, he wrote again, "My prospects are pretty good. I think the brethren and sisters around Lewisburg will take a fresh start. We have some promising young men who are studious and pious." [37]

Something a bit different appeared in a communication from three laymen in 1847. They said,

> We wish to notify Brother Bonebrake, P. E. that Sydna (sic) Circuit, Miami Conference is without a preacher. The brother appointed by Conference has not made his appearance, and the interests of the Circuit demand that one be immediately appointed.
>
> The Brother who may be appointed to fill the vacancy may expect a remuneration. [38]

In the 1846 Conference Minutes is this notation,

> "The names of those who would travel being called for—it was ascertained that Asa Coho was destitute of a horse. A collection of $50.50 was taken to buy him a horse." [39]

Travel was indeed difficult. Two references appeared in the Religious Telescope prior to the 1849 General Conference which illustrates this. An eastern delegate to this Conference which was to be held in Germantown requested travelling instructions. The reply, as it appeared in the Religious Telescope, was,

> The best route by public conveyance is by the Ohio River to Cincinnati which is only about 30 or 40 miles from Germantown, which may then be reached by stage, or if preferred by canal within 4 miles. The best stage route from the east is to keep the National Road to Dayton. There is not much finished pike between here and Germantown. [40]

A request came from the Iowa Conference for financial aid from Miami and Scioto Conferences to pay the expenses of the Iowa delegates to General Conference. [41]

Missionary Work

The Conference began quite early to establish or support missions of one kind or another. One phase of this program was the constant establishing of new preaching places on the various circuits. Many of these developed into classes. New circuits were formed and additional preachers assigned.

A more formal missionary effort was the establishment of a Home Missionary Society. This minute is recorded in the record of the 1840 session. "The Conference then formed a Home Missionary Society of the Miami Annual Conference of the United Brethren in Christ and appointed a committee of five who are its prime officers." This Society developed its own constitution and reported regularly to each annual conference session.

---

[37] Daniel C. Kumler, "Letter," *Religious Telescope*, I (January 18, 1842), 98.
[38] "Without a Preacher," *Religious Telescope*, V (April 7, 1846), 293.
[39] *Miami Conference Minutes*, 1846, 182.
[40] *Religious Telescope*, VII (March 4, 1849), 260.
[41] *Religious Telescope*, VIII (April 18, 1849), 299.

In 1844 the Society was "investigated as to the basis on which it now stands." In that year also a resolution was adopted that every preacher receiving an appointment from the Conference should use his influence to revive the Society and obtain donations. It became a rule of the Conference that preachers preach one or two missionary sermons a year and on these Sundays take offerings for the Society. Those who refused or failed to do this were directed to be admonished by the bishop.

A report to the Telescope in 1842 indicated "Miami Conference took up a donation of eight hundred and forty-five dollars at this session for missionary operations." [42]

Presiding elder A. Shindledecker reported later that year contributions to the Home Missionary Society as follows: [43]

Miami Circuit	$200.00
Greenville Circuit	400.00
Blufton Circuit	400.00
East End Circuit	647.00
Sidney Circuit	483.00

The money received by the Society was voted out to preachers and classes which seemed unable to provide the necessary funds.

In January 1848 a resolution to dissolve the constitution and organization of the Home Missionary Society and to request the subscribers to transfer their giving to the Benevolent Fund was tabled for one year. This was taken from the table the following year and the Society was dissolved.

This did not mean the end of missionary support. Most of the functions of the Society were assumed by the Benevolent Fund.

Some money was sent to Kansas to start churches there. Henry Kumler, Jr. in 1852 was elected presiding elder for Missouri and a part of his support there as a missionary came from the Miami Conference.

The Home, Frontier and Foreign Missionary Society of the United Brethren Church was established by the General Conference meeting in Miltonville in May 1853. John Kemp of the Miami Conference was elected treasurer. In that session the decision was made to begin mission work in Africa. Three ministers of the Miami Conference were the first missionaries, sailing for Afrca in January 1855—W. J. Shuey, D. K. Flickinger, and D. C. Kumler, M.D. W. B. Witt and J. K. Billheimer were appointed in June 1856 to leave the following December.

D. K. Flickinger was elected secretary of the Society in 1858 and William McKee treasurer in 1865.

Developments during this period in the fields of evangelism, Christian education and other phases of the life of the church are given in later chapters.

The action of the General Conference of 1853 concerning boundary makes a good place to end one chapter and begin another. The Conference accepted the challenge of a smaller area and a smaller number of ministers to provide further victories in the work of the Kingdom.

---

[42] "Letter," *Religious Telescope*, I (June 22, 1842), 188.

[43] A. Shindledecker, *Religious Telescope*, II (October 26, 1842), 53.

CHAPTER 6

THE MIAMI CONFERENCE, 1854 - 1871

The Conference Sessions

The fourth period of the history of Miami Conference begins in 1854. The General Conference of 1853 approved the formation of a new conference on the north so the northern boundary of Miami ran approximately through Urbana and Greenville. The area and the number of circuits and preaching places were greatly reduced.

Throughout the period, excepting two years, the two presiding elder districts, Cincinnati and Dayton, were continued. By vote of the Conference one presiding elder served the entire conference during the years 1857-58 and 1867-68. It was apparently an unsatisfactory experiment.

The eighteen annual sessions were held in August and September in seventeen different churches. Only one church entertained the Conference more than once, Germantown, which was the host in 1862 and 1866. David Edwards was the presiding bishop in fourteen sessions and J. J. Glossbrenner in four.

The Conference continued to adopt more business like methods of operation. A resolution was adopted in 1860 that each preacher report to the Conference the number of families visited and sermons preached. This together with a chart of his work by classes was to be his annual report. The chart and a book in which were all the names of all the members on his work by classes were given to his successor.

The twelfth session of the General Conference was held within the Miami Conference at Cincinnati in 1857.

It was no simple matter for a church to entertain the Conference in session. Travel was difficult.

In 1855 the Conference adopted a resolution to thank the Hamilton and Eaton R. R. Co. for granting the ministers present one-half fare.

The Religious Telescope carried the announcements of Conference sessions with instructions to the delegates. In the issue of August 3, 1859 when the Conference was to be held at Liberty, the committee announced, "We desire our ministers as many as can do so to come by railroad. We will meet you at the Telescope office in Dayton with conveyances to bring you to Liberty." [1]

Mary Landis of Millville replied to this two weeks later.

> Also concerning coming by train—in other words leave their horses at home. If the Liberty folks are unable or unwilling to feed the minister's horses, they should not have asked for the Conference. Will you be so kind and condescending and so obliging as to permit outsiders to attend Conference if they bring tents, horse feed and provisions with them.? [2]

In this same August 3 announcement by the committee was this statement,

> If any of our minister's wives wear hoops and jewelry and other superfluities contrary to the gospel of Christ, we would rather they would not come to Conference with their husbands. [3]

---

[1] *Religious Telescope*, IX (August 3, 1859), 191.
[2] *Religious Telescope*, IX (August 17, 1859), 198.
[3] *Religious Telescope*, IX (August 3, 1859), 191.

Mary Landis in her letter ridiculed the Liberty committee for regarding these as sins.

In the same issue of the Telescope an article signed "Itinerant" said, "I wish to know if those wives who do not wear these things will be welcome. How about preachers with standing collars and whiskers?" [4]

Circuits and Churches

Though circuits rather than individual churches continued to be listed in the statistical chart, finance reports and assignment lists, reference was more frequently made to appointments and classes in other connections. A boundary committee was appointed in each annual session and a certain number of circuits were rearranged each year.

The ministry continued to be confined to the rural areas and small towns, though concern was frequently expressed about Dayton and especially Cincinnati.

The United Brethren were not successful in Cincinnati, though the city had a population of 46,382 by 1840. The Fulton Street Station was mentioned in 1854 and the Harriet Street Mission in 1854 and 1855. Other than these the only reference to a Cincinnati church was the Cincinnati Station listed each year.

The increase in the number of churches and classes was indicated in reports published in the Religious Telescope. These statements are quoted here primarily because of a reference to a church. "In a service at Seven Mile a farewell to Kumler, Flickinger and Shuey, Missionaries to Africa." [5] P. C. Hetzler of the Stillwater Circuit writes concerning a protracted meeting at West Baltimore, "The class here consisted of but seven members, and it was not organized; but we have now organized a class of sixty members." [6] "Sonora is a new place taken up by W. J. Shuey this year." [7]

In 1857 J. M. Marshall writes concerning Nashville, "We have formed a fine class at this place. 71 members received since Conference." [8] Marshall writes again in March, "A meeting at Greenville closed on last Saturday. It was our finest effort in that town. We succeeded in organizing a class of 16 members." [9]

These few quotations among many indicate that the Conference was growing both in organized churches and members. At least some of the ministers with low salaries, often unpaid, and difficult travelling conditions were giving themselves sacrificially. The churches organized during this period are listed in the table in the Appendix.

In 1859 the editor of The Religious Telescope visited the Miami Conference session at Liberty. He reported, "The Conference seems to be waking up to the importance of making aggressions upon the kingdom of darkness at home. It is a fact that this old, able and benevolent Conference has not been growing rapidly, and the brethren are seeking out the cause." [10] Some indication of the membership and its distribution is given in this Table from the 1858 Minutes.

---

[4] *Religious Telescope*, IX (August 17, 1859), 199.
[5] *Religious Telescope*, V (January 17, 1855), 75.
[6] *Ibid.*, V (February 2, 1855), 95.
[7] *Ibid.*, VI (June 18, 1856), 160.
[8] *Ibid.*, VII (February 4, 1857), 90.
Ibid., VII (March 25, 1857), 118.
[10] *Ibid.*, X (September 7, 1859), 2.

TABLE 1

Cincinnati Station	202	Liberty Circuit	285
Five Mile Circuit	262	Lewisburg Circuit	274
Second Creek Circuit	360	West Baltimore Circuit	203
Mt. Pleasant Circuit	188	Pleasant Hill Circuit	313
Mt. Healhty Station	81	Mt. Zion Circuit	165
New Haven Circuit	172	Newcomer Mission	27
Millville Station	87	Piqua Mission Station	21
Seven Mile Circuit	240	Hamilton Mission Station	9
Germantown Circuit	301	Arcanum Circuit	126
New Hope Circuit	195	Miami Circuit	277
Dayton Station & Colored Mission	114	Total	3,902

The statistics for the Conference in the year 1871 show both growth and decline when compared with the figures for 1855.

TABLE 2

	1855	1871
Fields of Labor	23	24
Appointments	88	71
Organized Classes	93	76
Members	3,146	3,923
Telescopes received	673	464
Sunday Schools		62
Meeting Houses		65
Contributed—All purposes		$25,017

Church Buildings and Meeting Houses

With some frequency, reference is made in the Conference Minutes and in the Religious Telescope to new, enlarged and improved buildings. Throughout the history of the Christian Church this has been a sign of health and growth.

A letter published in the Religious Telescope February 20, 1856 said that the United Brethren in Christ had nineteen good houses of worship in Hamilton County, Ohio, fifteen belonging to English churches and four to the German. Eight were of brick, eight were frame, one stone, and two hewn logs. [11]

A report in September 1858 indicated that the United Brethren had ten good houses of worship in Darke County. New building dedications were announced as follows:

1855, Brick Chapel at Cherry Grove
1856, West Sonora, Otterbein Chapel
1857, Twinsboro, West Baltimore (brick building), Lewisburg, Pleasant Grove
1858, Ithaca, Pleasant View Chapel
1859, Dayton Third
1860, Seven Mile, Harveysburg, Beardshear
1862, Thomas
1863, Low's Chapel

---

[11] E. W. Hofner, *Religious Telescope*, VI (February 20, 1856), 92.

1865, Dayton Fourth
1867, Pyrmont
1868, Caylor Chapel
1869, Vandalia
1870, Lagonda
1871, Arcanum, Sonner Chapel, Utica, Mt. Zion, Miami City

The construction of a new church building often placed the congregation in a difficult financial situation. Preachers frequently suffered because the small contracted salary was not paid. The Conference often bailed out the church as in the case of Cherry Grove when J. Walter was appointed to raise the amount of indebtedness.

Education

The roots of Miami Conference interest in education go back much earlier than 1854, the beginning of this period, as is indicated in the chapter on education.

Two resolutions were adopted by the Conference in 1854. "We pledge ourselves to redouble our exertions to remove the stupor and prejudice which have hitherto retarded our progress in the work of education." "Resolved that in view of the immense importance of the Sabbath School enterprise, we call anew the attention of our people and our itinerants in particular, to this great work." [12]

A statistical report on the Sabbath Schools in 1862 indicated the progress made in the Miami Conference.

Schools	58
Children enrolled	3,420
Adults enrolled	2,041
Average attendance	3,011
Officers and teachers	727
Verses committed	43,682
Conversions	87

The first Conference Sabbath School Convention was held at Lewisburg on August 13, 1862. A principal concern of this meeting was "How can we become more efficient as teachers?" A resolution was adopted "that Sabbath Schools shall be separated into Departments to suit the ages of the children."

Starting in the 1850's Sabbath School Celebrations were held on a community basis, in some cases interdenominationally. These picnic type meetings were held in groves with thousands in attendance.

The Conference strongly supported the organization of a denominational Sunday School Association.

An early interest in higher education led the Conference to intensely encourage the formation of denominational colleges, and to become a major supporter of Otterbein University.

The 1866 session was especially noted for its emphasis on education. A committee was appointed to promote collegiate education of ministers. In a later report this committee proposed that a theological course be devised and Biblical classes organized in our schools (colleges) as soon as possible. It urged men going into the ministry to avail themselves of such courses. The committee further recommended financial aid

[12] *Miami Conference Minutes*, 1854, 13.

to students, a committee to have general oversight of ministerial education, and, an annual offering for this purpose. It proposed that the next General Conference form a permanent Board of Education.

Missions

Miami Conference continued to display considerable missionary spirit. A branch of the Home, Frontier and Foreign Missionary Society was formed and officers elected in 1854. This Conference Branch sent some funds to the denominational society and used some for its own mission projects.

Ministers were sent from Miami to the mission field of Kansas. The pastor at Millville provided a list of nine members who were ready to make contributions to erect a church in Lawrence, Kansas, with the statement, "Let us not only send our missionaries to Kansas, but let us erect temples for them to labor in."

Year after year the Conference voted that each preacher preach a missionary sermon, take an offering for missions, and accept its apportionment from the Board of Missions. Sabbath Schools were organized into missionary societies.

Work among the Germans was continued. Henry Kumler expressed thanks for gifts to build among the poor Germans in Newport, Ky. In several communities buildings were shared with the German congregations.

In 1863 a resolution was adopted in support of those who ministered to the Freedmen.

In 1868 a petition was sent to the General Conference calling for a system of church extension.

The following year the Conference took action that if the Auglaize Conference did not intend to occupy Union City, it cede that part of its territory to Miami that a work may be started there.

At the Conference session of 1855, following an address by a representative of the American Bible Society, the Conference voted to encourage the formation of Bible societies, auxiliary to the American Bible Society, in the various communities and that itinerants be required to include in their annual reports the amount collected for the Bible cause.

Ministers

During this period, as was true earlier, only ministers were official members of the Annual Conference. The number attending the annual sessions ranged from 30 to 48 with an average of 39. Each year an average of 19 ministers were absent.

From 1854 to 1871 a total of 23 ministers were received from other conferences or denominations and 26 were transferred to other conferences. Four withdrew from the conference at their own request. Seven were expelled.

The principal source of ministers was the licensing of young men. During these years twenty-seven were granted licenses. Thirty-two were ordained. The number of itinerants increased from 23 in 1854 to 31 in 1871. Twenty-five ministers died during this period.

The work of the minister was very difficult. Travel was slow and inconvenient and salaries were low. The work required in holding long protracted meetings was very demanding. One minister wrote in 1861, "I have preached 148 sermons during the

past six months and ten days, visited about 50 families and held six protracted meetings."

In each annual session the moral and official character of each minister was examined. Some did not meet the standards. C. Briggs returned for a visit in the 1871 session. His comment was, "I was happily disappointed to find in the very beginning of the examination that the 'mill' was to be set pretty fine. The mill went on without fear or favor. So it should be."

A few quotes from the actions indicate the type of violations. "Henry Kumler's character passed except that we disapprove of his selling brick for the erection of a distillery." Others were charged with "falsehood," "lack of punctuality in filling appointments," "the danger of becoming enamored with the world," "non-performance or duty," "covetousness," "immorality," "exaggeration." One minister was accused of "not submitting to the government of the United Brethren Church concerning its itinerant plan, tenets and other established usages." Another because of the "loose manner of receiving members into the church."

The secret order question was becoming more prominent. In a few cases ministers were admonished or expelled for affiliating with the Masons or other secret orders.

In 1856 Bishop Glossbrenner wrote to the editor of the Religious Telescope and spoke critically of ministers. He used the phrases, "their engrossment with other work," "not making advance in home mission efforts," "lack of spirit of revival," "increase in membership small."

Some of the ministers felt a need for fellowship and some disciplined study. To provide these a meeting was held at West Sonora on June 16, 1857 where the Miami Conference Ministerial Association was organized. The purpose was "the intellectual and moral improvement of its members, the acquisition of useful knowledge by the interchange of thought in a Christian spirit, and the adoption of the best methods for the spread of the gospel truth." These meetings lasted two or three days and for about five years were held quarterly. A problem of attendance and participation arose and in February 1862 the decision was made to meet twice a year. The program usually consisted of sermons and essays. Some listed topics were:

Resolved that the pardon of sin is revealable in case of apostacy from God.
The best methods of reaching all classes of the unconverted at home.
What is the measure of the duty of the Christian church in relation to benevolence?
Church union.
Lobby influences at our Annual Conferences.
Whether the practice of insuring life and property is sanctioned by the gospel.
Bible studies.
Theological essays.

Attendance continued to be the major problem. At the April 26 meeting in 1859 attendance was required. If the member could not offer good reason for absence his name would be erased.

The Association was reorganized in 1865 and appeared to take on new life. However, the announcement of the August 2, 1870 meeting contained the wish, "Let us not suffer our Association to go down."

Salaries as paid by the circuits or stations were low. These often needed to be supplemented by additional employment or conference help. The salary of the bishop was pro rated to the Conferences. The Conference share of the bishop's salary and the

salaries of the presiding elders were apportioned to the churches. In 1858 each presiding elder received $200 and the bishop from the Conference $150. The salary of the presiding elder had increased to $500 in 1860. It was not unusual, however, to receive a special offering during the Conference session to make up a deficit in the salary of the bishop and presiding elders.

The presiding elders were continually rebuking the churches and laity because of the low salaries of the ministers. George Bonebrake said in 1861 that when he commenced travelling in 1823 ministers were receiving $25 to $50 a year. In 1860 the average salary was $328. A Benevolent fund and a Beneficiary Society were then established to assist those whose salaries were most inadequate.

In 1869 a resolution was adopted concerning an offering from each appointment for the benefit of worn-out preachers and of widows and orphans of deceased preachers. This Beneficiary Society was continued and reported at each session of the Conference. A Telescope letter in 1863 said that minister Robert Norris had to pay $350 for his own support during the last eighteen months.

Ministers had to provide their own homes. A resolution was adopted in 1867, "earnestly appeal to the Christian liberality and enterprise of our people and beseech them immediately to provide their several fields of labor with convenient and suitable parsonage houses." The following year the Conference voted, "that the rent of parsonages be included as salary paid." Despite this effort not more than three parsonages were being provided in the entire Conference in 1871.

As related to the building of parsonages a resolution was adopted in 1870 recognizing the difficulty in the frequent rearrangement of circuits resulting in a church losing the money paid for building a parsonage for the circuit. Even so, the resolution strongly urged the providing of parsonages especially on stations.

Church Growth

The Church during this period put much emphasis on conversion. The two principal efforts in addition to the Sunday services were the quarterly meetings with their special preaching and the protracted meetings. The camp meeting also made its contribution.

L. S. Chittenden reported from Cincinnati in 1856, "A precious revival in this city. There have been about 50 accessions to the church. Some Catholics have got religion and it appears to do them as much good as anybody." P. C. Hetzler, writing concerning a revival at West Baltimore, said, "We have reason to believe that the work was a deep and thorough one for ear bobs disappeared and the whiskers were cut off." Henry Dalton, concerning a protracted meeting in Miamisburg, said, "There is great credit due to the authorities of Miamisburg, especially to Mr. Gephart the marshal for his constant vigilance in keeping order during our meeting. We needed protection in this place, for we had much opposition."

The camp meeting was less popular and effective than in previous years in the Miami Conference. An article appeared in The Religious Telescope in 1856 raising the question, "Why is not more good done at camp meetings?" Announcements were made of basket meetings, woods meetings, and grove meetings. These were apparently efforts to conserve some of the values of the camp meeting without the liabilities.

The Religious Telescope publishd a summary of the statistical situation of the Church in Ohio in 1857.[13]

---

[13] *The Religious Telescope*, VIII (October 21, 1857), 26.

Conference	*Members*	*Net increase in the year*
Sandusky	6152	510
Scioto	5752	367
Miami	5097	104
Auglaize	2030	211
Muskingum	2720	490
Erie	2715	283
German	920	235
Totals	26376	2200

Laymen in the Church

During the Conference's earlier years leadership was largely in the hands of the preachers. Only ministers were chosen as delegates to the annual and general Conference sessions. Laymen were expected to provide money for buildings and for preachers' salaries. They were frequently admonished to greater liberality in support of the preachers.

Agitation was begun rather early for larger lay participation. Though without voting privileges laymen began to attend the Conference sessions.

In 1861 the quarterly Conference at West Sonora on the West Baltimore Circuit voted that "it is the opinion of this quarterly Conference, the laity should be permitted to appoint delegates from their own number whose duty it shall be to represent faithfully their interests at both Annual and General Conference." [14]

Though an increasing number of laymen took an interest in the proceedings of the Conference, they were still officially excluded. In 1869 Mr. T. N. Sowers, a business man of wide experience, was appointed to serve on a committee at the session of the Miami Conference in Dayton. He arose and excused himself on the ground that the General Conference had decided that laymen should not take part in the business of the Conference. [15]

Laymen were permitted to carry much responsibility in the local church, even to developing new forms of ministry. An organization which for many years contributed much in fellowship and finance was the Ladies Aid Society. The first such Society in the Miami Conference appears to have been formed in the Dayton First Church in January 1861. The purpose was "to supply the wants of the needy poor in our church and to urge the children to come to Sabbath School, supplying them with suitable clothing when necessary and to induce the parents to become Christians."

Progress in Dayton

At the beginning of this period Dayton had a population of about 15,000. This increased to 20,081 in 1860 and to 30,473 by 1870. With this growth Dayton was offering a considerable challenge to the churches.

Dayton First Church, called the Dayton Station throughout this period, developed a growing ministry. Its building was located on Sixth Street. With about forty members in 1854 the church grew in strength and influence. Typical of its program was this statement in the Religious Telescope, dated February 20, 1861. "The revival in

---

[14] *Religious Telescope*, XI (February 13, 1861), 95.
[15] *Religious Telescope*, XXXV (August 18, 1869), 397.

the First United Brethren Church in Dayton is going on with unabating interest and power. Nearly eighty persons have been admitted to the fellowship of the Church." [16]

Miami Chapel, though still outside the city, continued to grow and to offer a vital ministry to the people of its area.

The Otterbein Church built its first building, a one story brick building on Wayne Avenue near Jones Street, in 1855.

The Third United Brethren Church was organized for colored people under the care of Dayton First in 1858. In 1868-69 a house of worship was built on South Ludlow Street. This was sometimes called the Ludlow Street Mission.

T. N. Sowers of First Church established a Sunday School in East Dayton in 1865. A frame chapel was also built that year in which the Sunday School and some preaching services were continued for some years. This group formed the nucleus of the High Street Church.

The Summit Street Church grew out of a Sunday School organized by John Kemp in 1869-70. This was located in Ell's book bindery on Summit near Fourth. The church was organized in 1870 following a revival conducted by C. W. Miller, pastor of the Miami Chapel Church. It was known as the Home Street Church for a short time before the street name was changed to Summit. A building was begun on Summit, north of Third also in 1870.

Union Biblical Seminary

In 1869 the Conference report on education expressed deep regret that the church was still without a theological school. So when the General Board of Education decided to take the first steps toward founding such a school the Conference commended the enterprise to the favor and generous liberality of the people. The Conference voted the following resolution: "Resolved that we the ministers of the Miami Annual Conference invite J. Kemp to our fields of labor as agent of the contemplated Theological Seminary and pledge him our hearty cooperation." [17]

The following year the Conference pledged support to the newly established Seminary and welcomed Dr. Davis and Professor Funkhouser to the faculty and to the Conference. It also expressed gratitude that the decision was made to locate the school within the bounds of the Miami Conference. Union Biblical Seminary opened its doors in the Summit Street Church in 1871.

Mrs. D. L. Rike said, "We had to found a Seminary to train our illiterate preachers, for our high school children were growing more and more unwilling to hear them preach." [18]

Cooperation and Union

The attitude of the Conference toward interdenominational cooperation and union came to the fore from time to time. This is illustrated by resolutions adopted during the 1855 session.

> "That we are decidedly in favor of church union and fusion where it can be effected without being detrimental to our Holy Christianity or the glory of God."

---

[16] *Religious Telescope*, XI (February 20, 1861), 98.
[17] *Miami Conference Minutes*. 1870, 14.
[18] Mrs. D. L. Rike, *Religious Telescope*, LXXXII (January 12, 1916), 17.

"That we favorably entertain the proposal made by the unofficial convention held in Dayton, Ohio by Wesleyan Methodists, Evangelical Associationists, free Presbyterians and United Brethren in Christ for church union and co-operation."

Two delegates were appointed to the union convention to be held the following May. [19]

CHAPTER 7
THE MIAMI CONFERENCE, 1872 - 1900

The history of the Conference is divided at this point because in 1872 it begins to function under the influence of Union Biblical Seminary, organized the previous year in the Summit Street Church. A long dream of many Miami Conference people for a better educated ministry was being fulfilled. The Conference began to support the school in every way. It voted in 1872 that it be the duty of each itinerant to take up a collection to aid young men studying for the ministry. The Conference also began to use the professors and students in various ways.

The Conference Sessions

The annual conference sessions continued to be held in churches in late summer. Five churches were hosts to the Conference twice: Arcanum, Cherry Grove, Dayton First, Germantown and Vandalia. Eight bishops presided at the sessions: J. J. Glossbrenner (5), J. Weaver (7), J. Dickson (6), N. Castle (2), E. B. Kephart (3), J. S. Mills (1), J. W. Hott (5). C. J. Burkert served as assistant secretary in 1872 and as secretary the other 28 years.

Two presiding elder districts, Dayton and Cincinnati, were continued throughout the period. The annual reports of the presiding elders were printed in the Conference Minutes for the first time in 1875.

The Conference sessions opened on Wednesday and continued through Sunday. However, in 1879 the Conference approved the proposal to begin next year's session on Thursday instead of Wednesday. This schedule was followed for only one year.

Circuits and Churches

A comparatively large number of new churches were organized during this period, even though a few organizing efforts did not succeed. Of those organized, however, all, with one or two exceptions, became substantial churches.

Rev. J. E. Kemp, a local preacher, is quoted in the Religious Telescope in 1886, "I closed a very profitable meeting three and one-half miles north of Greenville February 7, 1886 with the blessed result of a new organization of a class of 44 members with 31 parents. There are good prospects of a new church building." [1]

The presiding elder reported to the 1886 session of the Conference that a neat frame church costing $1100 was ready for dedication. [2]

The Religious Telescope of September 8 of that year contained the statement, "A new church dedicated four miles north of Greenville on August 29, 1886 by J. E.

---

[19] *Miami Conference Minutes*, 1855, 14, 15.
[1] J. E. Kemp, *Religious Telescope*, LII (February 24, 1886), 117.
[2] *Miami Conference Minutes*, 1886, 25.

Kemp." [3] The name of the church referred to in these statements was not given, but it must have been Grandview.

Another new church project which did not result in a permanent ministry was at Trenton. In 1898 presiding elder J. L. Swain reported that during the year a lot on which to built a church in Trenton was donated by Mrs. Hunt and the preparatory steps were being taken to build a house of worship in that thriving village. [4] During that same session the Conference approved the project and authorized the donation or transfer of the Seven Mile building and contents to the Trenton Church project. [5] It was the desire of the Conference to start a Sunday School and preaching services at an early date. However, no further mention was made of this project. The Seven Mile Church was sold in 1900 and the residue of the fund given to Middletown.

The following churches, however, were organized during this period.

Oregonia	1873	State Road	1887
Union City	1873	Englewood	1888
Hillgrove	1876	Cowden Memorial	1889
Miamisburg	1876	Hartford Street	1890
New Madison	1878	Middletown	1890
High Street	1881	Rockdale	1890
Wagner	1884	Harrison	1891
Fairview	1886	Mt. Airy	1891
Grandview	1886	Home Avenue	1892
Oak Street	1886		

Growth during this period was quite substantial. The Conference membership in 1871 was 4,000. By 1900 this had increased to 11,100. The lowest number of accessions in any one year was 623 in 1873.

The Conference boundary was not changed during this period. A few problems arose over the administration of churches on the fringe. One such case was Waterhouse. A resolution was adopted in 1883 that this church remain in Miami Conference instead of being transferred to Auglaize.

Ministers

In the early part of this period the same pattern was followed of examining preachers in the Conference sessions. In 1874 a minister was accused of "belief in and preaching universalism;" another of "not paying his debts, using church funds, prevarication and exaggeration."

A tendency to change this pattern of examination became evident though the practice was not dropped suddenly. In 1891 and 1892 one brief reference was made: "The moral character of the local, superannuated and supernumerary preachers was inquired into, and all passed favorably." The minute in 1893 was, "The reading of itinerant's reports was begun, and their characters passed." Beginning in 1897 the reference was "to the reading of itinerant reports" or "the reading of the charts."

Pastorates were usually of one, two and, in a few cases, three years in the 1870's. Dayton First Church, however, realized the value of the longer pastorate. In 1877 when E. S. Chapman was reappointed for the fourth year the Conference approved it

---

[3] *Religious Telescope*, LII (September 8, 1886), 64.
[4] *Miami Conference Minutes*, 1898, 31.
[5] *Ibid.*, 60.

by special vote. The same was true when he was appointed for the fifth, sixth, and seventh years.

In 1882 the Conference consented to F. G. Grigsby serving Arcanum for the fifth year, S. W. Keister Union City for the fourth year, and S. F. Coons Lewisburg for the fourth year. In 1884 consent was given for S. W. McCorkle to serve Lagonda for the fourth year and in 1885 S. A. Mowrer was approved for a fourth year at Dayton First.

Finally in the 1888 session the Conference agreed to a general rule for the return of a man for a longer term than three years, if the stationing committee thought it best to so appoint. For many years the stationing committee was elected by the Conference.

There seemed to be some feeling that when churches continued to use the same minister for a longer period the itinerant plan was being by-passed. In 1893 the Conference, by a 47 to 6 vote, expressed itself in favor of continuing and wholeheartedly supporting the itinerant plan.

Ministerial functions changed very little. Resolutions were adopted in 1897 as suggestions for conducting funerals.

1. That no funeral be held on the Sabbath, unless it cannot be avoided, and then only in the afternoon so as to leave the morning free for regular worship.

2. That the service ordinarily—in our large towns and cities—be regarded appropriate and complete which consists in the reading of Scripture selections, prayer and a short address.

3. That all needless expense, whether of flowers, carriages, or other matters, be avoided.

4. That in arranging for the funeral service, the pastor, as far as possible, be consulted as to time.

5. That we advise our people, when able to do so, to remunerate the officiating minister for his services as oftentimes special expenses are incurred by livery hire, railroad fare and otherwise.

It was agreed that these resolutions be read to the congregation when the pastor deemed it advisable. [6]

An effort was made to increase the effectiveness of ministers. This was attempted through more thorough pastor's reports to Conference. Beginning in 1885 these were submitted to a statistical committee of five, consisting of the statistical secretary, the presiding elder, and two ministers appointed by the bishop. This committee made a brief report when the name of the pastor was called for examination. A new report form and rules for reporting were also approved in 1885.

Finance and Stewardship

The Conference faced the eternal problem of inadequate receipts to meet budget demands. Efforts were made to keep presiding elders' salaries at commendable levels. This was set at not less than $900 a year in 1889. A resolution adopted in 1896 set a different standard, "Resolved that a sum not less than five percent of the pastor's salary be assessed for the presiding elder's salaries the coming year." [7] At the end of this period in 1900 the salary of each presiding elder was $950.

---

[6] *Miami Conference Minutes*, 1897, 48.
[7] *Miami Conference Minutes*, 1896, 43.

Ministers' salaries were usually considered too low. In the report of the Dayton District in 1879 C. Briggs said that the lowest salary in the District was $415, except on missions. The highest was $650, except First Church in Dayton which paid $1500.

The attitude of conference leaders and ministers about finances was well expressed by presiding elder J. W. Kilbourne in 1884. He said,

> We need a better financial basis, and a more systematic way of giving among most of our officials and members; and until many realize that there is a financial obligation resting upon them, and provide for the same, we will have great difficulty to raise our pastors' salaries and keep up our church interests. [8]

At the conference session at Lagonda in 1891 D. L. Rike said, "We ought to pay our ministers a living salary." He coupled this with a demand for better service on the part of the ministers, saying, "And then expect them to prepare two sermons for every Sabbath—and I mean not shilly-shally sermons but *prepared* ones, such as will interest and profit the people." [9]

In a separate lay delegate's meeting in 1892 these recommendations were approved on the subject of finance.

> 1. That our pastors in their preaching seek to make plain to our people the duty and privilege of proporionate and systematic giving and urge them to conscientiously consecrate their earthly goods to the holy service of God.
>
> 2. That the Finance Committee make a list of members indicating what each ought to pay, and that these names then be assigned to stewards as they can best influence the members, and thus obtain their subscriptions. [10]

A step toward more orderly and regular giving carrying with it the possibility of every member solicitation was taken in 1892. A resolution was adopted for presentation to the General Conference that "each quarterly conference not only estimate the preacher's salary and other expenses of the church for different congregations on each charge, but also to judicially apportion the same to all the members composing said charge." [11] The Conference backed up this resolution by voting to adopt this system of apportionment for its churches.

Three years later a resolution was adopted "that this Conference urges each charge to appoint two or more stewards for the collection of the Conference assignments, these stewards to act under the direction of the pastor." [12]

The statistical chart for the Conference in 1872 reported a total giving for all purposes of $33,866. This had increased to $93,026 in 1900. The per capita giving in 1872 was $7.27 and in 1900 it was $8.38.

Education

The general subject of education is covered in a later chapter. Worthy of special mention at this point, however, is the Ministerial Educational Aid Society.

The Conference and the local churches were increasing their interest in an educated ministry, but men faced the constant problem of the cost of attending college and

---

[8] *Miami Conference Minutes*, 1884, 28.
[9] *Religious Telescope*, LVII (September 16, 1891), 582.
[10] *Miami Conference Minutes*, 1892, 47.
[11] *Miami Conference Minutes*, 1895, 65.
[12] *Miami Conference Minutes*, 1895, 68.

seminary. For a number of years the churches were asked to take offerings for "indigent" young men preparing for the ministry.

In 1873 the Ministerial Educational Aid Society was formed. The constitution as adopted stated that the sole object was to aid indigent young men who were called to preach in acquiring an education for their work, literary as well as theological. Applicants for aid had to be preparing for the ministry in the United Brethren Church in one of our own institutions. Not more than $150 was to be given to a student in any one year.

In the early years this Society dil not handle large sums of money. For example the sum available in 1875-76 was $145.77 and in 1882-83 the total received was $180.86. Four contributions were made to students from January to August 1876, three for $25 and one for $50. The organization had its own treasurer until 1878 when the funds were transferred to the Board of Education.

This was the small beginning of a student aid program which has continued through the years.

A report of the Committee on Sabbath Schools was given in each session of the Conference. These reports dealt with current concerns and devolpments in the Sunday School movement. In 1877 the report recommended that persons who are not professors of religion should not be used as teachers; and the cultivation of music in all our schools and the use of the organ to make the music more attractive.

In 1900 the recommendations were for cooperation with Sunday School Associations, the use of normal classes for teacher training, observance of Decision Days, and the use of United Brethren literature. The report also endorsed the latest developments in Sunday School work—the Home Department and the Cradle Roll.

An annual report of the Committee on Education was a part of each conference program. These reports presented some facts about education in general but always referred specifically to Otterbein College and Union Biblical Seminary with promises of continued support.

The 1900 report referred to the action of Otterbein's Board of Trustees to consider moving the College from Westerville. It also offered a statement of encouragement to bring the school into the Miami Conference area.

A strong resolution was adopted in the 1884 session of the Conference asking the Otterbein College Board of Trustees to move the school to Dayton.[13]

Missions

The Conference interest in missions did not wane. New congregations were formed. Missionaries were enlisted. A Committee on Missions reported at each annual session. To indicate the nature of these reports we quote from the report to the 1884 session of the Conference.

> To the Christian Church, whose vital law is missionary activity, has been assigned the work of proclaiming the gospel to every creature. . . . In his providence God has opened to us broad and promising fields. . . . The Lord has greatly blessed us in our work across the sea, and we rejoice that our struggles in Africa are no longer regarded a doubtful experiment. . . . The providence that

[13] *Miami Conference Minutes*, 1884, 42, 43.

called into existence the Woman's Missionary Society has greatly strengthened the forces at work among us. [14]

The Woman's Missionary Association had its beginning in the Miami Conference. The editor of the Religious Telescope of May 1, 1872 said, "We are authorized to announce a meeting at Home Street Church in this city May 9, 1872, for the purpose of organizing a Woman's Msisionary Association for Miami Conference." [15]

Prior to this Miss Lizzie Hoffman, out of her own spiritual struggles, conceived the idea of organizing church women for a special work for missions. She consulted Rev. John Kemp, a prominent church leader in Dayton. His interest encouraged the women to personally visit other women in the Dayton churches. All this resulted in the call through the Religious Telescope, mentioned above.

The meeting was held with Dr. G. A. Funkhouser of Union Biblical Seminary as chairman. An organization was effected, officers elected and a constitution presented. Mrs. T. N. Sowers was the first president and Mrs. D. L. Rike the first vice-president. Miss Lizzie Hoffman was employed as organizer of local church societies.

The Miami Conference in session in 1872 adopted this resolution: "That we are highly pleased with the interest taken by a number of sisters in the cause of missions in our Conference and gratified to hear of the organization of a Woman's Missionary Society in our midst." [16]

Several ministers undertook the promotion of this new organization and its interest in missions. A long letter from P. H. Davis of Arcanum appeared in the July 31, 1872 issue of the Telescope. [17] He explained the nature of the Association and appealed for local church and individual member support. He indicated that the local societies were to hold monthly meetings. Individual dues were twenty-five cents per quarter.

In the August 14 issue of the same year W. J. Pruner appealed for dedication and cooperation and especially mentioned the urgent need to be about the mission task. [18]

The first Annual Meeting of the Woman's Missionary Association was held at Pleasant Ridge on September 18, 1872, where the constitution was amended and adopted and plans made for organizing local auxiliaries or societies. [19]

The second Annual Meeting was held at Middletown, Ohio on August 13, 1873. Mrs. Sowers was again elected president and Mrs. Rike vice president. Twenty-five local societies were reported with about 500 members. The receipts for the year were $322.25. [20]

The General Conference of 1873 commended the women of Miami Conference for this forward-looking step and urged other conferences to follow in this good work.

Representatives from the W.M.A. were invited to take part in the 1875 meeting of the Home, Frontier and Foreign Mission Board. Rev. D. K. Flickinger and Rev. J. W. Hott, officers of this Board, urged the calling of a general meeting for organizing a denomination-wide Women's Missionary organization.

A call was therefore issued through the Telescope of September 29, 1875 for

---

[14] *Miami Conference Minutes*, 1884, 36, 37.
[15] *The Religious Telescope*, XXXVIII (May 1, 1872), 276.
[16] *Miami Conference Minutes*, 1872, 9.
[17] *The Religious Telescope*, XXXVIII (July 31, 1872), 378.
[18] *Ibid.*, (August 14, 1872), 304.
[19] *The Religious Telescope*, XXXIX (September 18, 1872), 18.
[20] *Ibid.*, (September 10, 1873), 426.

such a meeting. This was held in First Church, Dayton, on October 21, 22, 1875 and the Woman's Missionary Association of the denomination was formed. A Miami Conference woman, Mrs. T. N. Sowers, was elected president.

Thus began a conference and a denominational Woman's Missionary Association which have continued a very fruitful work until the present time.

The close relationship between the Conference and the Missionary Association was indicated by the exchange of representatives to speak before the annual sessions. The Committeee on Missions of the Conference made reference each year in its annual report to the commendable work being done by the Association.

Mrs. Mary Keister, speaking on behalf of the Miami Branch W.M.A. in 1888, announced that four young ladies were to enter mission work in the fall—two going to Africa and two to China.

The complete minutes of the sixteenth annual session of the Miami Branch are included in the Conference minutes of 1893. The report indicated that the Branch had 31 local societies, 8 Young Ladies' Bands and 8 Childrens' Bands, with a total membership of 1352. The amount contributed to missions was $1,741.

During this period the Conference had its own Branch Missionary Society with its own treasurer and other officers. It solicited contributions from the churches, receiving $2,853 in 1900. This money was used in the Conference. For many years one evening session of the Conference was a missions emphasis service.

A special mission project won the support of the Conference in 1891, the Washington Church. This was a denominational effort to establish a church in Washington, D.C. The resolution adopted was to accept the appeal and to ask each minister to present the cause to his congregation, seeking to raise the quota of $1,000.

Closely related to missions was church erection. The Miami Conference had a deep concern for churches that could not afford to construct chapels or church buildings. In a report on Church Extension in the minutes of the 1868 session is the resolution, "That we memorialize General Conference to plan and furnish the Church with a well regulated system of 'Church extension' to meet the want of our Church." [21] The Miami Conference delegates went to the 1869 General Conference with a constitution already written and were able to get it adopted. Thus the Church Erection Society of the United Brethren Church came into being.

The 1870 session of the Miami Conference took action "that those in charge of fields of labor be required to read to all their congregations the constitution of said society and explain fully its object, and urge our people, especially the wealthy, to contribute to this enterprise." [22]

Further reports with similar emphases were made in the Conferences of 1872, 1874, 1878, 1880 and somewhat regularly thereafter.

---

[21] *Miami Conference Minutes*, 1868, 20.
[22] *Miami Conference Minutes*, 1870, 16.

CHAPTER 8

THE MIAMI CONFERENCE, 1872 - 1900 (Continued)

Youth Ministry

Though the churches of Miami Conference had an early interest in their young people, the first formal organization for youth seemed to have been a Young Men's Christian Association organized at First Church in Dayton in 1871. The name was later changed to Young People's Christian Association.

During that same year the Summit Street Church formed a Young People's Sunday School class and in 1882 a Young People's Christian Association. Other youth groups were formed throughout the Conference.

G. M. Mathews announced in the Religious Telescope that the first convention of young people's societies of Miami Conference would be held at Greenville, November 10, 1889 "to effect a permanent, thorough organization for the cultivation of love for active, aggressive Christian work on the part of all young people." [1]

J. P. Landis, who had been elected president, reported to the 1890 Annual Conference session that an organization was effected called the Young People's Christian Union of the Miami Conference. A constitution and by-laws were adopted. At that time 29 churches had youth organizations. Ten of these were Christian Endeavor Societies, seven Young People's Christian Associations, nine Young People's Christian Unions and three Young People's Missionary Societies. The total membership was about 1400.

Under the stimulation of the United Brethren Ministerial Association of Dayton, a convention representing nine states and fourteen conferences, with 200 delegates present, was held in Dayton First Church on June 4, 1890. This convention organized the Young People's Christian Union of the United Brethren Church. "For the glory of God and the salvation of men" was adopted as a motto. J. P. Landis was elected president. The constitution as adopted provided that conferences and local churches could use the name Christian Endeavor.

In the Miami Conference the organization of local units continued until there were 41 in 1891.

Presiding elder George M. Mathews said, "It is worthy of note that where young people's societies are in healthy operation, the fruits of revivals are usually well preserved."

For some years one evening at the Annual Conference sessions was given over to a Y.P.C.U. program with as many as four addresses.

Annual conventions continued to be a part of the Conference program. In 1892 the topics discussed were:

The weekly meeting.
What can be done toward the training of leaders?
How to make the Lookout Committee effective.
Reading.

President Landis spoke on "The Bible, the Y.P.C.U. Handbook."

In the 1899 convention of two days the 100 delegates and many visitors listened

---

[1] G. M. Mathews, *The Religious Telescope*, LV (October 30, 1889), 692.

to eight addresses. J. P. Landis, after ten years as president, was released from the office and P. M. Camp was elected.

Another type of youth organization had a brief history in the Miami Conference —the Boy's Brigade. This was a semi-military organization for boys 13 to 18 years of age. Companies were organized within the Sunday Schools. The object was the spiritual, moral and physical elevation of the boy. Though military training and discipline were an important part of the program, the object was peace and not war. The boys wore special uniforms often consisting only of cap and belt.

A part of the entrance pattern was to sign a pledge against liquor, tobacco and profanity.

The first Boy's Brigade Company in Dayton was organized at the Hartford St. Church in August 1893 with fourteen charter members. The group met weekly giving about one-half hour to military drill and an equal amount of time to Bible study.

Further Progress in the Cities

Dayton continued to grow and Miami Conference continued to organize new churches. The population of Dayton in 1880 was 38,678; in 1890 it was 61,220 and had increased to 85,333 in 1900.

The city purchased the First Church property in 1872, the church vacating it on January 1, 1873. A new building was started the next year on the north side of Fifth Street between Main and Jefferson. This was completed in 1876.

An addition was built to the Beavertown church in 1881.

Sunday School sessions and an occasional worship service continued for some time in the Wagner schoolhouse east of Dayton. This became the nucleus for the Wagner Church which, after a revival meeting conducted by J. M. Bolton, was organized with 47 charter members on March 25, 1884. A building was erected on Valley Pike.

The Oak Street Church was organized in 1886, the Board of Trustees being elected by the First Church quarterly Conference. This grew out of a mission Sunday School started by the United Brethren Ministerial Association. The building was erected at the corner of Oak and Bonner Streets.

The Fairview Church was formally dedicated United Brethren in 1887. Its roots went back to a Sunday School organized in 1868 or 1869 by Benjamin Mumma, a member of the First English Lutheran Church. He superintended the school for seventeen years when it met in the old school building on North Main Street between Marathon and Hudson Avenues. This school was moved in 1885 to the District Two schoolhouse in Dayton View. Here the Methodist Church began to hold evangelistic services and then built a frame church at the corner of Hillcrest and Catalpa. The Methodists were unable to continue and the church became United Brethren.

In October 1891 Otterbein moved into a new building at Xenia Avenue and Quitman Street.

The Hartford Street Church was organized with 52 persons from other United Brethren churches in 1891. In that same year with the assistance of the United Brethren Alliance a building was erected at Hartford and Dudley Streets.

The Zion Church in North Dayton was formed to serve the needs of German people moving into the area. Some of these were members of the Otterbein Church. A small frame structure was purchased from the Trinity Methodist Church and moved to

Chapel and Whealon Streets. There the Second German, later known as the Zion Church, was organized in 1893.

The Olivet Church owes its origin to two Presbyterian women in School District seven in Harrison Township. Because of their interest in the spiritual welfare of children, they organized a Sunday School in 1896. A building at the corner of Gard Avenue and Germantown Street was donated in 1900. Here the church was organized with twenty members in 1901.

Growing out of the Sunday School established in 1865, the High Street Church was organized in 1881 with twelve members.

A group of local people organized a Sunday School in the semi-rural community of Kingsville, west of Dayton, in 1898. Assisted by the presiding elder, J. L. Swain, the church was organized and a building constructed in 1900 at a cost of $2,000. This later became the Drexel Church.

James Manning gathered six young people for a class in religion on Sunday, June 2, 1889. This grew into an independent Sunday School for which a small building was erected later that year. This was enlarged in 1890 and the school was taken under the care of the Summit Street Church. Following a revival meeting in 1892 the Home Avenue Church was organized with forty-two charter members. A larger building was erected at the corner of Home and Grosvenor Avenues.

Lots were purchased in 1889 at the corner of Herman Avenue and Linwood Street in lower Riverdale, known at that time as McPhersontown. A chapel was built and the Herman Avenue Church organized with thirty-one members in 1890. Two years later the chapel was moved to Main and Hershey Streets and the name changed to North Main Street Church. The name was later changed to Cowden Memorial in honor of Colonel Robert Cowden.

Good growth is indicated by the membership figures for 1894.

First	670
Summit	632
Hartford Street	388
Oak Street	373
High Street	214
Miami Chapel	214
Home Avenue	207
Otterbein	160
North Main Street	137
Zion	50
Total	3,045

The United Brethren Ministers' Association of Dayton, Ohio was organized on December 8, 1884. A constitution was adopted and a permanent organization effected in March 1885. Its monthly (later quarterly) meetings were devoted to the discussion of religious, ecclesiastical and educational topics. This Association was instrumental in organizing the Oak Street Church, the Dayton United Brethren Alliance and the denominational Young People's Christian Union. The organization was informally discontinued in February 1891.[2]

At the January 1890 meeting of the Ministers' Association Rev. E. A. Starkey read a paper on "Should There be an Organized Union of the United Brethren

---

[2] *Souvenir History United Brethren Churches*, Dayton, Ohio, 1894, 15, 16.

Churches of the City?" After discussion this was referred to the Dayton ministers. A meeting was called for September 28 in which the Alliance of the United Brethren Churches of Dayton was formed. This was often referred to as the Dayton United Brethren Alliance.

The purpose, as stated in the constitution, was "to form a closer bond of union between the several United Brethren Churches of the city through union meetings, etc. and to plant new missions where they may be needed, and to strengthen the work we already have in hand." [3]

The membership consisted of all the United Brethren church members in Dayton. However, an executive council was formed consisting of the officers and the pastor and one layman from each church. Committees were formed on missions, finance, union meetings, union socials and union excursions.

Proponents of this organization were Prof. A. B. Shauck, D. L. Rike, John Dodds and Rev. D. R. Miller. M. R. Drury was the first president.

The Alliance went to work immediately and by November announced that two lots had been secured and trustees appointed for two more churches in growing parts of the city. In the next year it raisd $1100 and founded four missions.

At the 1892 meeting the following steps were taken:

a. Adopted a resolution commending the Dayton police department and offered cooperation with their efforts toward a quiet and orderly Sunday.
b. Gave impetus to the forming of a young people's alliance.
c. Reported that $8,000 had been raised.

When M. R. Drury retired as president in 1893 he said that the success of the Alliance was due to consecration, concentration and cooperation. S. W. Keister became the second president.

Preparatory to evangelistic meetings the laymen promoted a series of union prayer meetings in 1894.

The church did not develop as fast in Cincinnati. First German United Brethren Church, which had been organized in 1845, purchased the church building at Clinton and Baymiller Streets in 1875, and continued its ministry there for many years.

The Second German Church was organized in 1866 growing out of a Sunday School which was started in the eastern part of Cincinnati. For about twenty years it occupied a building along the river. In 1886 it built on the hill on Torrence Road where it ministered to the community until its closing.

An English Church which was organized about the middle of the nineteenth century was closed in 1875 after years of uncertain ministry.

The Zion building burned in 1876, but was immediately rebuilt. It grew slowly having 53 members in 1887 and 74 in 1899.

Five Mile continued to minister in its building which had been built in 1844. The community was sparsely settled so the membership remained small. The strength of the church might be indicated by the fact that from 1872 to 1900 sixteen ministers served the church.

The Mt. Airy Church was organized in 1891 though it had some roots going back to a Sunday School and Church called Jessup. A new building was dedicated the same year.

---

[3] Unpublished Copy of Constitution.

Cherry Grove carried on a normal ministry during this period. As indicated earlier it was host to the Annual Conference in 1878 and in 1890.

Willey Memorial started as a Sunday School in 1896. The class was organized the following year with fourteen charter members. During the pastorate of J. E. Yingling 1897-1901 the building was erected.

Social Concerns

This period of Miami Conference history was one of deep concern about the Sabbath. The standards for Sabbath observance were very different then than now. To illustrate the conditions which produced dissatisfaction, we quote from a report to the Conference from the Committee on Observance of the Sabbath in 1883. The report covers a page and a half of rather fine print.

> The body, brain and soul of man are penetrated by this law of the Sabbath to the degree that, to uproot it, would be to destroy society itself, and involve the world in moral disorder, physical degeneracy, and mental degradation. Inasmuch as the evil of Sabbath desecration still prevails to an alarming extent, so appalling that its results cannot be estimated, being seen in the contamination of youth, in the multitudes seeking amusement rather than worship, and in that but few of the whole population is pledged to its religious observance: therefore we deem it our duty to reaffirm our solemn and divinely wrought conviction as to what we deem violations of the law of God, as touching the sanctity of the holy Sabbath day.

These violations were then listed in the report

the Sunday train
the Sunday mail
the Sunday newspaper
the Sunday manufactory
the Sunday theater
Sunday excursions
pleasure riding
social visiting
surprise parties
ball and croquet playing
fishing and hunting
purchasing and reading newspapers and novels.

The last statement in the report required itinerants with fields in the Conference to preach at each appointment a sermon on the subject of Sabbath desecration. [4]

Though the subject of social concerns is discussed in greater detail in a later chapter, we here refer to a few Conference actions during this period.

Temperance and alcoholic beverages were mentioned in almost every session of the Conference. A committee report on Temperance was given in 1871. A strong resolution on the liquor traffic was adopted in 1873 including a condemnation of the practice of selling grain and wood to distillers. In 1877 a recommendation was adopted that churches use only unfermented wine for sacramental purposes, when such can be secured.

Other resolutions on temperance were adopted later.

---

[4] *Miami Conference Minutes*, 1883, 42, 43.

The use of tabacco was also condemned. In 1877 resolutions were adopted that "we urge all members and ministers to speedily break away from the habit of using tobacco" and that "we do not license or ordain any ministers who are addicted to the use of tobacco in any form, except those who do promise to give it up." This action was renewed in 1898.

During the Conference session of 1892 the Saturday evening session emphasized "Moral Reform." Addresses were given on "Social Sinning," "Sabbath Sinning," "The Influence of the Saloon, or Dram Shop Sinning."

The Sunday evening service in 1894 was also in the interest of "Moral Reform." The subjects discussed were "The Church and the Sabbath," "The Church and the Press," "The Church and Temperance," and "The Church and Industrial Life."

These topics compared to some used earlier indicate a broadening of the social concerns of the Conference. The principal paper in 1895 was on "Christian Citizenship." The "Labor Question" was presented in an address in 1897.

Laymen in the Conference

Agitation for lay representatives in the annual and general conferences continued. A long resolution on lay delegates was presented in the 1875 session of Miami Conference. This was referred to a special committee to report at the next session. Presiding elder William McKee, in his report, spoke in favor of lay delegates. His proposal was that a lay delegate be appointed from each field of labor and that these be advisory members of the Conference.

The Committee reported in 1876 expressing again the desire for lay delegates and adopted a memorial to General Conference calling for such action. [5]

A laymen's convention was held in Germantown on February 27, 1877 to consider what action "they shall ask of the coming general conference on lay delegates and other matters." Action was taken to request lay delegation and pro-rata representation. [6]

The Committee on lay delegation reported in 1877 indicating that the General Conference had authorized lay representation in annual conferences where the conference approved it by a two-thirds vote. The Conference accordingly approved a lay delegate from each field of labor. Eligibility required the person to be 21 years of age or over, a member in good standing of the United Brethren Church for two years, and of his charge one year. [7]

Lay delegates were present for the first time in 1878. The secretary of the Conference noted, "These laymen, by their presence, devotion and counsel added much to the interest and success of the session." [8] The plans for electing lay delegates were revised and printed in full in the 1880 Minutes. [9] A special resolution was passed in that session expressing satisfaction with the lay delegate plan and calling on the General Conference to adopt the pro-rata plan for its delegates and to include laymen. [10] The 1889 General Conference approved lay delegation in the annual conference as a church-wide procedure. Laymen were first admitted as General Conference delegates in 1893.

---

[5] *Miami Conference Minutes*, 1876, 29.
[6] *Religious Telescope*, XVIII, (March 14, 1877), 194, 195.
[7] *Miami Conference Minutes*, 1877, 13, 14.
[8] *Miami Conference Minutes*, 1878, 6.
[9] *Miami Conference Minutes*, 1880, 27, 28.
[10] *Miami Conference Minutes*, 1880, 37.

In 1892 the Miami Conference lay delegates met in special session, elected officers and adopted resolutions on

Pastors' Salaries and Parsonages
Telescope and Church Literature
System of Finance
Revivals and Mission Work.

They also nominated laymen for election as delegates to General Conference.

Conference Historical Society

Little, if any, organized effort was made to preserve historical data in the Miami Conference during its first seventy years. In the resolution committee's report in 1884 was the recommendation, "That we organize, at our next meeting, a society, to be known as the 'Historical Society of Miami Conference of the United Brethren in Christ,' and that a Committee of three be appointed at this session to report at the next annual session a constitution and plan of organization." [11] W. A. Shuey, C. J. Burkert and William McKee were appointed.

There is no record that this committee reported in 1885. However, Dr. A. W. Drury spoke explaining the design and work of the 'Church Historical Society' and asked the active cooperation of the Conference. Rev. William McKee was elected corresponding member of this Society, representing Miami Conference. It was voted that the Conference records be turned over to the Church Society for safe keeping. [12]

No further reference is made to this Society until 1889. In the minutes for that year is the statement that William McKee was re-elected secretary of the Historical Society. This, no doubt, referred to his position as corresponding member of the denominational society.

The Mutual Benefit Society

This organization, originally called Mutual Beneficial Society, was organized in 1887. In the Conference Minutes of that year the constitution appeared for the first time. It was constituted to provide an opportunity for mutual helpfulness for ministers of the Conference and their wives in times of bereavement. Each member paid annual dues of $1, and $2 as an assessment at the time of death of a member. The amount of $100 was paid to the beneficiary of a deceased member. Emphasis was placed on paying this as soon as possible. The benefit was increased to $150 in 1900.

Ministerial Association

The Miami Conference Ministerial Association continued to meet semi-annually until 1880 when, because of poor attendance, it changed to annual meetings. The session held at Springboro on April 27, 1875 was listed as the forty-second. Lay church members, male and female, were invited in 1878.

When the announcement for the seventieth session in 1880 was made laymen were invited and the statement made that the meeting would continue until the program was exhausted. At that session the faithful participants expressed deep regret that some who had papers to present did not attend. A committee was appointed to select

---

[11] *Miami Conference Minutes*, 1884, 60.
[12] *Miami Conference Minutes*, 1885, 50, 51.

a course of reading to occupy three years. Those completing the course and passing a satisfactory examination were to be given a diploma. [13]

The report of the 1882 meeting said, "The citizens attended the meeting in considerable numbers." Dissatisfaction was again expressed that so few ministers were present. [14] Only eighteen ministers attended the following year. The subjects discussed were

> Is Modern Theology in Danger from what is known as Higher Criticism?
> How to bring Awakened Sinners to Christ.
> The Bible Teaching on the Subject of Divorce and Marriage of Divorced Persons.
> Pastors' Duties to the Children of the Church.
> Is Sanctification Separate from Regeneration?

Sermons and Bible studies were usually a part of the program. Resolutions were frequently passed.

The report of this 1882 session said that it was the common opinion that if more time was given to preparation and if the members would study the art of criticism and would make their criticisms more in accordance with the law of Christian propriety, the meetings would be more helpful. [15]

Only a fraction of the members were present in 1885 though the people of the neighborhood attended well. It was voted to disband at the next meeting unless the attendance was much improved.

The action taken in 1886 was to consolidate the Ministerial Association with the Sunday School Association. This union was approved by the Conference.

CHAPTER 9

THE MIAMI CONFERENCE, 1901 - 1946

As the Miami Conference continued its ministry through the first half of the twentieth century it reflected many of the cultural changes of the period. A series of resolutions was presented to the Conference in 1901 prefaced by this statement.

> Believing that the coming of each century brings its own needs and methods, and that we, as the body of Christian workers of Miami Conference, always want to keep abreast with the increasing demands of the age . . . and believing that the present age has outgrown some of our hitherto useful methods—

The following resolutions were then adopted.

> 1. That we effect the incorporation of our Conference in accordance with the laws of the State of Ohio.
>
> 2. That we organize a Conference Church Extension Society and that the Conference elect a Board of five trustees. That this Board be constituted the executive council of the Conference, and that the work of our present Missionary and Church Erection Committee be placed under their care and management.
>
> 3. That the Presiding Elders be ex officio members of this Board.

---

[13] *Religious Telescope*, XLVI (May 5, 1880), 2.
[14] *Religious Telescope*, LVIII (June 21, 1882), 618, 619.
[15] *Ibid.*

4. That the Presiding Elder or Elders be recognized as "Field Secretaries of Conference."

5. That an annual assessment be made for church extension.[1]

The above-mentioned union of committees was apparently not consummated immediately. Superintendent C. W. Kurtz recommended in 1908 that the Home Mission, Church Extension and Church Erection Boards be consolidated. This was adopted.

The Conference Sessions

The forty-six Annual Sessions were held in twenty-four different churches: four times in Euclid Avenue, Germantown and Middletown; three times in Dayton First Church, New Madison, Oak Street and Oakwood. The other host churches are listed in the Appendix.

The place for next year's session was determined by vote after invitations were given. These invitations offered the opportunity for flowery discourse. In 1911 J. E. Yingling invited the Conference to Germantown. The secretary, W. M. Van Sickle, wrote,

> made a grandiloquent speech, bringing before us such beautiful word pictures of the grand scenery, good facilities for transportation, quietude of situation, amplitude of church and culinary accommodations, hospitality of the citizens, etc., etc., that in spite of B. Farris' great speech depicting the beauty of Cincinnati, he was victorious in securing the next session of Conference at Germantown, by quite a majority.[1†]

The presiding bishops were E. B. Kephart (4), J. S. Mills (4), W. M. Bell (1), G. M. Mathews (9), W. M. Weekley (2), and A. R. Clippinger (26).

During this period Conference delegates were concerned about the use of time and purpose of the sessions, so the action was taken on both content of the agenda and the length of the session. In 1912 this brief report was adopted.

> We are increasingly convinced of the great and pressing necessity of our giving much more of the time of the Annual Conference session to conferring:
>
> 1. On Bible Truth.
> 2. On the specific needs of our territory.
> 3. In improving Methods of work.
>
> Therefore, Resolved, that it is the sense of Miami Conference that hereafter the examination of reports and much more of the routine business of the Conference be referred to appropriate committees in order that we may have time for considering the important interests demanding our attention.[1§]

The Conference opened each year on Wednesday morning and continued through Sunday afternoon and evening until 1934. In the 1933 session a resolution was adopted that beginning with the next session the Conference would open on Tuesday and close on Friday evening. The bishop's sermon and the report of the stationing committee would be on Friday.

This schedule prevailed through 1940, after which it was reduced to three days, Tuesday morning through Thursday evening.

---

[1] *Miami Conference Minutes*, 1901, 62, 63.
[1†] *Miami Conference Minutes*, 1911, 31.
[1§] *Miami Conference Minutes*, 1912, 66, 67.

One of the longest volumes of minutes was that of 1919 with 154 pages containing 69 addresses and reports.

Conference Boundary

As the twentieth century began the Miami Conference was bounded on the east by the eastern line of Champaign, Clarke, Warren, and Hamilton Counties; on the south by the Ohio River; on the west by the Ohio-Indiana line, except that Newport in Kentucky and Rockdale in Indiana were in the Miami Conference; and on the north by a rather wavy line.

The Auglaize Conference was dissolved in 1901, and 17 churches in Darke, Shelby and Champaign Counties were added to Miami. These were Rose Hill, Rossburg, Fairview, Hiestand, Zion, New Weston, Piqua, Spring Creek, Rosewood, Salem, Union (Rosewood Circuit), Lockington, Kirkwood, Yorkshire, Hopewell, New Hope and Union (Yorkshire Circuit).

The Conference voted in 1931 to have the bishop appoint a commission of five in each of the Ohio Conferences to study the possible union of these conferences. A resolution was adopted the following year to memorialize the General Conference to make the boundary changes in Ohio recommended by this joint commission. This proposal was not included in the minutes and a radical change was probably not proposed.

However, in 1933 the General Conference transferred Bloom Rose, Moore's Fork and Williamsburg from the Southeast Ohio Conference to the Miami. The Williamsburg Church was sold to the Cumberland Presbyterians in 1937. In that same year Bloom Rose was transferred back to the Southeast Ohio Conference. In 1938 the responsibility for appointing a minister to Moore's Fork was returned to that conference, and it was dropped from the Miami Conference list of churches in 1941.

Ministers

The practice of the examination of ministers was being eliminated. Up to 1904 reference was made to the examination of character but no charges were made. In a few years the action was "his character passed." From 1906 on the minutes reported that the roll was read and corrected or the Conference proceeded to the reading of chart reports.

A new practice was begun in 1913 when the superintendent recommended "that a committee be appointed to examine the pastor's reports, of which committee the statistical secretary be chairman, said committee to report to the Conference."[2] The report as presented was entirely statistical.

The work of the minister was undergoing change. In opening the Conference in 1908 Bishop J. S. Mills spoke on "The United Brethren Ministerial Ideals." He said

> During the earliest history of our Church the minister's work was wholly evangelistic. Little thought was given to organization. Most of our earliest preachers carried on farming, or some other occupation for a living, and needed no salary. Traveling on large circuits, and preaching often, they became great preachers, but were poor pastors. Now the ideal is that he shall be preacher,

[2] *Miami Conference Minutes*, 1913, 51.

pastor, social and economic leader all in one. Now the minister must do things as well as preach. [3]

The Conference in session in 1929 adopted a set of standards and second mile challenges. Fourteen requirements were listed for a standard pastor and four additional for second mile status. These included most phases of the work of a minister in a church except worship and preaching. It was definitely an effort to encourage ministers to broaden the scope of their ministry. These standards and efficiency charts were used for many years. [3†]

The Conference kept impressing on young men the importance of college and seminary training for the office of ministry. However, since the reading course was still an approved way to prepare for ordination, every effort was made to upgrade this course. A new plan was adopted in 1930 providing for

a. A faculty of nine persons properly organized.
b. Assignment of subjects to faculty members for examination.
c. The entire faculty assuming the responsibility for passing each licentiate.
d. Examinations to be given at any time during the Conference year. [4]

As early as 1907 the Conference recognized the need for in-service training. A committee of three, with the presiding elder as chairman, was appointed to arrange a course of reading and study for the active ministers.

Longer pastorates were encouraged as being more effective. A series of resolutions was adopted in 1907.

> That the Conference is pleased to record the fact that the pastors who have served three, four, five, or more years on the same charges . . . bring better and still better reports to the chart from year to year . . . The Miami Conference is fully convinced that a pastorate of five or more years . . . is the most profitable to both the people and the preachers, and we will continue to foster and maintain these longer and more successful pastorates. [4†]

Ministers were feeling the pressures of large congregations and complex responsibilities. As one step toward getting some assistance the bishop was authorized in 1910 to appoint a committee on Deaconess work.

During this session Miss Mary S. Geeting read a long paper tracing the history of Deaconess work from biblical times to the present. She appealed to the Conference to recognize deaconesses, to provide for their training and to establish a Deaconess Home in Dayton. [5]

Later in the session, in response to the committee's request, a Deaconess Board of five members was appointed to secure funds for establishing and maintaining a Deaconess Home convenient to the Seminary to be operated in cooperation with that school. [6] The Board members appointed were J. G. Huber, H. H. Fout, C. J. Kephart, C. B. Boda, and C. W. Kurtz.

This home was not established though the Conference minutes listed a Deaconess Board from 1910 to 1916.

---

[3] *Miami Conference Minutes*, 1908, 28.
[3†] *Miami Conference Minutes*, 1929, 58.
[4] *Miami Conference Minutes*, 1930, 58.
[4†] *Miami Conference Minutes*, 1907, 68.
[5] *Miami Conference Minutes*, 1910, 59ff.
[6] *Miami Conference Minutes*, 1910, 73.

Deaconesses listed were Estelle Zehring, Susie Borger, Ella Hamilton and Mary S. Geeting. In 1911 this recommendation was approved.

> That Miss Mary S. Geeting be employed by the Conference at a salary of $10 per month, the same to be paid from the Conference Church Extension Fund. Miss Geeting is to work under the direction of the presiding elder. Her board and lodging to be provided by the charges receiving her services.[7]

Miss Geeting worked during the year in four churches. Some members were not convinced of the need for this special ministry.

When ministers began to depend on salary from the churches for their income, the problem of retirement income became very real. A small rtirement allowance had been provided for some years, but it was quite inadequate. An effort was made to establish a permanent fund and to pay benefits from the interest or dividends. In 1902 the Conference voted that all the dividends from the Publishing House be added to the Permanent Preacher's Aid Fund. However, in 1914 these as well as the money in the permanent funds were placed in the general fund to be used in the annual appropriations on preacher's aid.

Later in this period the Denomination initiated and regularly increased a pension program with which the Conference cooperated from the beginning.

An interesting development in retirement aid was suggested in 1925. Rev. C. Whitney, a retired Home Missionary, living in Florida, proposed that the Conference purchase lots in a tract near a United Brethren Church in Florida upon which to build cottages for the use of aged or disabled Miami Conference ministers or their families. Though this idea was approved by the Board of Trustees and the Conference, the land was never purchased.

The Rural Church Movement

In 1908 President Theodore Roosevelt appointed a Rural Life Commission to make a study and offer recommendations for improving rural life in the United States. The Church was challenged by this report to study its own institutional life and ministry in the farm and village communities.

R. A. Felton spoke to the 1912 Conference on the conditions of rural communities in Ohio. He advocated consolidation in schools and churches and better equipment of rural preachers.

The Committee on Evangelism recommended that a Conference Evangelist be put into the field to work under the Board of Trustees holding meetings in the neglected places in the country districts. This plan was adopted but continued for only one year because of the lack of money.

A United Brethren Rural Life Institute was held in Dayton on January 27 and 28, 1913. Leadership was provided by Warren H. Wilson, director of the Ohio Rural Life Survey and R. A. Felton, field director of this study. About forty Miami Conference ministers attended this Institute.

In the session of the Miami Conference in August 1913 Professor Paul Voght of the Ohio Rural Survey spoke on "The Country Pastor and Social Service." Following this address Rev. J. G. Huber offered a resolution which was adopted.

---

[7] *Miami Conference Minutes*, 1911, 48.

> That in light of Professor Voght's address to which we have just listened, we declare it the policy of this Conference to encourage such reorganization and concentration in our circuits that there shall be fewer appointments, and thus make it possible to do more effective and intensive work by a consecrated and fully equipped ministry. [8]

Conference Superintendent Kurtz in his report to this 1913 Conference said that the evangelistic committee took action early in the year to continue to cooperate with the Rural Life Commission of Southwestern Ohio in continuing the investigations of the country churches and creating better conditions in the rural communities. He mentioned, however, that the committee was handicapped by the lack of funds.

During the session Mr. Kurtz read a communication from W. E. Holiday on "Rural Life Problems" and moved that a committee of three be appointed to cooperate with the general committee in carrying out plans for rural betterment. Dr. C. W. Kurtz, O. D. Wellbaum and E. H. Shuey were elected with power to act in the interim.

A speaker was scheduled to speak at the 1914 session on "Problems of the Country Church" but he did not appear.

In 1915 O. D. Wellbaum read a paper on the Ohio rural life situation, emphasizing the need for cooperation with other denominations in this important work. He presented a resolution calling for full cooperation on the part of the Conference and local churches in the work of the Ohio Rural Life Association, including the paying of membership fees or the receiving of offerings. Two other topics were discussed in this session. "Program for the Country Church—How To Work It" by W. T. Frank and "How To Secure a Living Wage for the Country Pastor" by M. I. Comfort. These were published in the 1915 minutes. [9]

The continued special interest of the Conference in the country church is indicated by the superintendent reporting in 1912 that during the year he had attended four meetings of the executive committee of the Ohio Rural Life Association, a rural life meeting at Urbana and two days at the Rural Life Week at Ohio State University.

The 1916 session also emphasized this display of interest and concern for rural churches and rural life. In one session superintendent Kurtz, using a number of charts, discussed "Rural Church Work," showing the alarming situation in many rural communities in Ohio.

A rather lengthy report on "Ohio Rural Life Association Policy" for rural churches was also presented. [10]

During the next several years the emphasis was on cooperation with the Ohio Rural Life Association and on improving rural church ministry.

In 1923 in his annual report superintendent J. Harmon Dutton recommended that "the Conference shall encourage men of ability and success to accept appointment to rural charges and that an institute for rural pastors and laymen be held early in the year." [11] This institute was held at Johnsville on February 7, 8, 1924.

A Rural Life Conference for the Darke County churches was held in Greenville on January 19, 1927. O. O. Arnold and J. P. Hendrix were the Conference leaders.

During the next decade very little of specific emphasis was given to the rural

---

[8] *Miami Conference Minutes*, 1913, 78.
[9] *Miami Conference Minutes*, 1915, 76-78.
[10] *Miami Conference Minutes*, 1916, 94-97.
[11] *Miami Conference Minutes*, 1923, 70, 71.

church. The Council of Administration during the fall of 1935 voted to support the Rural Life Conference at Verona on January 23, 1936 and that next year the Council sponsor the Rural Life Conference and appoint a Rural Life Commission. At a later meeting the Council voted that the Rural Life Commission be composed of the Messenger editor and the district leaders from Greenville, Lewisburg, Middletown, and Cincinnati Districts. Starting with 1937 the Conference minutes carried the names of the Rural Life Commission among the Conference officers and committees.

Rural life conferences were held each year. The Policy Committee of the Conference had a section headed "Rural Life Commission" beginning in 1937. One recommendation that year was that the conference Rural Life Commission cooperate with the newly appointed denominational Rural Life Commission.

In 1938 the Commission was asked to select a rural church as a project; that it also initiate studies and recommend more skillful tecniques in working successfully in rural churches including larger parishes.

The Wednesday evening sessions of the 1940 and 1941 conferences emphasized the rural church. Bishop A. R. Clippinger and J. P. Hendrix, who had attended the six weeks school for rural pastors at Garrett Seminary, were the speakers.

G. W. Duckwall and W. I. Comfort, who also attended the Garrett School, spoke in 1941.

Beginning in 1942 the Conference minutes carried a report of the Commission on the Rural Church each year. In that year the recommendation was offered that rural pastors become better acquainted with their comunities through surveys and that each pastor read at least two books each year on specifically rural subjects. Rural life institutes were held annually. The Commission reported in 1943 that three pastors had been sent to the Ohio Council of Churches school for rural pastors and that seven pastors and laymen attended the National Convocation for Town and Country Church Workers. The use of these study opportunities continued.

In 1944 the Commission, at the request of the Conference Superintendent, studied the Bowlusville Parish. It recommended that the Conference Board of Trustees look favorably on this church's program of expansion and offer financial assistance. The Council of Administration approved this project.

The name of the Commission was changed in 1945 from *Rural* to *Town and Country*. Representatives were sent to Ohio State University's short course for town and country pastors. A conference-wide study of all town and country churches was conducted.

This revealed that 26 town and country churches were served by part-time ministers; 26 had larger membership and attendance some time in the past 25 years than they had in 1945; 24 were located in communities where the population was decreasing; 22 were located away from community centers.[11†]

The use of the Ohio State University course was continued, and in 1946 one minister attended the rural pastor's school at Garrett Seminary. The observance of Harvest Home and Rural Life Sundays was recommended.

[11†] *Miami Conference Minutes*, 1945, 58.

Church Extension

The Conference, during this period, manifested definite interest in extending the church.

The church which had been organized in Kingsville (Drexel Park) applied for admission into the Miami Conference in March 1901 and was accepted.

The presiding elder reported in 1901 "a year ago a Sunday School was organized in West Dayton which resulted in the organization of a class of twenty members in April of this year. The Church was named Olivet." [12]

Little York was organized in 1902 with 24 charter members. For some reason it closed after a year or two.

A Mrs. Bogenrife of the Oak St. Church and a Mrs. Miller of the Methodist Church started a Sunday School in 1902 in a schoolhouse in the newly developing residential area of Belmont. A church was organized in 1904 and a building dedicated in 1906.

The East Dayton Church was begun in 1903 as a mission of Dayton First Church. The organization was effected with 54 charter members on April 10, 1904. A chapel was built the same year at the corner of Fifth Street and Burkhardt Avenue.

The Summit Street Church began a mission Sunday School in North Dayton in 1904 in an empty storeroom on Warner Ave. near Grove. The Conference purchased lots at the corner of Troy and Leonard Streets where a tent was erected and services held in the summer of 1904. The church was organized that year as the Troy Street Church.

A Sunday School was started in Clifton Heights in Cincinnati on June 12, 1904. A church was organized on October 30 of that year.

A church building was purchased in Norwood, a suburb of Cincinnati, and a Sunday School opened on May 7, 1905. The church was organized that year but growth was very slow.

Growing out of a Sunday School, a church was organized in Hamilton in 1905. A tabernacle was erected at the corner of Park and Dick Avenues.

North Bend, down the river from Cincinnati, was organized in 1906 with a membership of 36.

Also in 1906 a new community was developing in a rural area along the Salem Pike northwest of Dayton. Here A. E. Francis, assistant superintendent of the First Church Sunday School, started a Sunday School in 1907 in an office donated with some lots by a real estate dealer. The church, Fort McKinley, was organized the next year with 12 members.

In 1908 also a church was organized in Forestville on the Cherry Grove charge near Cincinnati.

A class was organized at College Hill, a suburb of Cincinnati, in 1909.

South of Dayton along a dirt road and a traction line a few homes were being built in 1907. There the Christian Endeavor Society of the Oak Street Church opened a Sunday School on February 10, 1907. The school assembled in the public school building on Mayo Street. Here a church was organized on December 26, 1909 with 13 charter members. This was the Carrmonte Church.

---

[12] *Miami Conference Minutes*, 1901, 28.

A new mission was undertaken at Cheviot in 1910 under the care of the Willey Memorial Church of Cincinnati. The church was organized later that year.

The Conference became interested in an area northeast of Springfield in 1912. Here on Columbus Avenue a church by that name was organized with 52 charter members.

The Otterbein Home Church was organized on May 17, 1914 with 24 charter members.

In the residential suburb of Middletown called Maple Park a new class was formed with 15 members in 1916.

In 1918 seven proposed missions were reported in Dayton—near Soldier's Home, near Findlay Street, near University Heights, Moraine City, Westwood, Ohmer Park and Oakwood. [13]

The fact that so many of our churches were organized during the early part of the twentieth century and that the above seven mission locations were listed can be attributed to the very progressive mission spirit of C. W. Kurtz, who for 12 years served as presiding elder. He died on August 7, 1918. These missions may not have developed had he lived, but a strong possibility exists that some of them would have. As it was, no new churches were founded for eight years.

A church of 22 members was organized at Poasttown on May 4, 1924. This lasted only a few years.

The presiding elder reported in 1924, "On July 29 Reverend Kopittke invited me to look at a church property for sale in Hyde Park, Cincinnati. We made an offer to purchase it for $15,000, and in due time were notified that our offer had been accepted." [14] The Hyde Park Church was organized here on November 30, 1924.

An urban congregation was started in Xenia on June 28, 1925 with 156 members. The buildings of the closed Xenia Seminary were purchased.

The Harshman Church also had its beginning in 1925. A church building which had reverted back to the original owners of the land was being used for a Sunday School and some youth meetings. Pastors N. L. Linebaugh and E. R. Turner saw an opportunity here and held some preaching services. On September 13, 1925 a congregation was organized which took the name Riverside.

In 1919 the Taylor Simpson Realty Company gave a lot in Oakwood to the Oak Street Church for a new mission. Two adjacent lots were purchased. Eight years later in 1925 a Sunday School was organized which met in the Fairmont School building. A bungalow chapel was built at Shafor Blvd. and Hadley Avenue and a congregation organized on August 17, 1926.

A community Sunday School meeting in an abandoned school building in the Lewton community east of Dayton asked the Conference to take over this school with the possibility of forming a church. The organization was effected in 1926.

A realty company, developing Residence Park west of Dayton, donated lots for a church. When the Home Avenue and Euclid Avenue Churches united there was written into the plan of union "that this new congregation should attempt the Residence Park mission and that the equity of the Home Avenue Church was to be invested there." [15] A bungalow chapel was erected and a congregation organized in 1928.

---

[13] *Miami Conference Minutes*, 1918, 72.
[14] *Miami Conference Minutes*, 1924, 58.
[15] *Miami Conference Minutes*, 1926, 56.

No new congregations were organized by the Miami Conference from 1928 to 1946. However, when the Ohio German Conference was dissolved in 1930, seven churches came into the Miami Conference: Batavia, Cincinnati First, Cincinnati Second, Clough, Hamilton Ninth Street, Otterbein Dayton, and Zion Dayton.

In the period from 1901 to 1946, 53 churches became members of the Miami Conference: three by boundary change from the Southeast Ohio Conference, seven as a result of the dissolution of the Ohio German Conference, seventeen when the Auglaize Conference was abandoned, and twenty-seven founded as new missions.

Finance and Stewardship

Finances continued to be both a problem and an opportunity.

Pastors' salaries measured by various standards were too low. Both presiding elders, reporting in 1901. indicated that there had been very little increase in pastors' salaries, but a better record of paying in full the salaries promised. They appealed to the churches to more arequately pay their ministers.

Resolutions adopted in 1903 asked for an increase of fifteen percent from all churches that paid salaries lower than $800 during the year; and that the charges appoint benevolent stewards to relieve the ministers from collecting the annual assessments from the Conference. [16]

For several years the Conference attempted to set an acceptable minimum salary for ministers. In 1907 G. P. Macklin offered a resolution that the minimum salary be raised to $500. After some discussion the resolution was adopted setting the minimum salary at that figure plus parsonage. To be eligible the minister was required to live on the field and give full time.

The minimum salary continued to rise as follows: 1911—$700, 1917—$900, 1918—$1000, 1920—$1200, 1923—$1320, and 1928—$1450.

In 1931 the Conference recommended that the minimum salary be $1300 but that this would not be guaranteed by the Conference. Little emphasis was placed on this during the depression years. The action in 1937 was "that every charge employing a full-time pastor make an earnest effort to pay at least $1200 and home as a minimum salary basis." [17] This began to increase again in 1939 and reached $2000 in 1946.

The Conference superintendent's salary was $2000 in 1917, $3000 and $500 travel allowance in 1920, $3600 and $400 travel allowance in 1924, $4200 in 1928. From 1929 to 1936 the Conference moved to a part-time superintendent who also served as pastor of a charge. The Conference paid $600.

A Conference manse was purchased in 1939. For a few years the superintendent received $3500 and paid $50 a month rent and his own travel expense. Beginning in 1942 he was paid a cash salary and house but paid his own travel. The salary in 1946 was $4000.

The financial situation was also indicated by a statement in C. W. Kurtz's report in 1913.

> That the budget system has continued in use on a large number of fields this year and will be a great advantage in taking up the budget system as ordered by the last General Conference. He also recommended the adoption

---

[16] *Miami Conference Minutes*, 1903, 33, 51.
[17] *Miami Conference Minutes*, 1937, 44.

of the double envelope system on every charge and the every-member canvass for the local and benevolent budget. [18]

The Conference had been a dependable supporter of the Seminary from the time of its founding. In 1912 action was taken to support the Seminary in raising funds to endow a chair of Religious Pedagogy and Education to be known as the Robert Cowden Chair of Sunday School Science. Mr. Cowden had lived and worked in the Conference for more than a third of a century. It was voted, therefore, to raise $4000 through the Sunday Schools. [19]

When the Seminary was so tragically in debt during the late 20's and early 30's, Miami Conference borrowed money to meet emergencies and then attempted to raise the money in Cash Day offerings. The Conference sent a memorial to General Conference calling for a special plan of debt payment for the Seminary.

Reference was made earlier to the difficulty churches had in paying building debts. This was reflected in a 1922 action that "no church in the Conference shall contract any considerable debt for a new or remodeled building without first consulting the Conference Board of Trustees." [20]

Churches and church members had wide differences of opinion as to how much to pay, when and for what. For this reason pastors frequently had difficulty in paying in full the benevolence quotas and assessments. They were at times critical of the churches for this attitude.

In this connection a declaration signed by 48 ministers of the Miami Conference appeared in a 1926 issue of the Telescope. The article emphasized the importance of the causes served by the benevolence budget and said "we dedicate ourselves to the proposition that we prefer to serve such churches as will make it their settled policy to pay their share of the general benevolences as it comes due every month." [21]

The first specific action concerning student pastor salaries was taken in 1927. It was voted that any student pastor who received a minimum of $1000 and parsonage be required to give full-time service to the charge during the summer months. [22]

The usual situation during this period was for the Conference to end the year with some indebtedness. This amounted to $31,820 on September 2, 1927, at which time a definite effort was made to begin a program of debt reduction. It was almost impossible to increase income during the depression, so the expense budget was reduced. The part-time superintendent, mentioned earlier, was one step. When in 1936 the Conference returned to the full-time superintendency, the debt had been reduced to $15,900. The treasurer reported in 1946 a debt of $6,100.

---

[18] *Miami Conference Minutes*, 1913, 50.
[19] *Miami Conference Minutes*, 1912, 51.
[20] *Miami Conference Minutes*, 1922, 23.
[21] *The Religious Telescope*, XCII (September 25, 1926), 9.
[22] *Miami Conference Minutes*, 1927, 67.

CHAPTER 10

THE MIAMI CONFERENCE, 1901-1946 (Continued)

Youth Ministry

A Conference committee on the Y.P.C.U. reported to the Conference in 1901 and for many years thereafter. The report indicated that only about half of the churches had youth organizations.

A letter to the pastors of the Conference from P. M. Camp appeared in the Religious Telescope in January 1901. He appealed for funds to enable the Miami Conference Y.P.C.U. to support a foreign missionary.[1] The money received was given to Philo W. Drury in Puerto Rico.

Presiding Elder Machlin reported concerning youth work in 1904, "Many societies are becoming stereotyped in their methods and are losing some of the power they once had when more original in their methods."[2]

A report adopted by the Conference in 1905 listed the aims of the Y.P.C.U. as:

a. A society in every church.
b. Personal worker's bands.
c. Mission study classes
d. Our Juniors for Christ.
e. The morning watch with the Bible.
f. The whole tithe for the Lord.

Sixty-eight societies were reported in 1907.

By a unanimous vote at the annual convention in 1908 the name was changed from Young People's Christian Union to Young People's Christian Endeavor Union. It was reported that the organization had been supporting Philo W. Drury for the last seven years.

The breadth of interests in the programs of the annual conventions is indicated by the title of the address of Professor A. A. Maysilles (Superintendent of the Dayton Schools) in 1915, "High School Education for Christian Young People." The next year a contest was held for a model program on "What is the Purpose of Our Life on Earth?"

The annual conventions were occasions of great inspiration and enthusiasm. These meetings, no doubt, contributed largely to the growth and achievements of the local church youth programs.

In 1925 the Christian Endeavor Convention and the annual meeting of the Sunday School Association merged.

The Conference moved in 1928 to a closer working relationship between the various organizations involved with education. A Commission on Christian Education was formed which made a composite report to the Conference. The General Conference in 1929 established the Board of Christian Education. The Conference continued its committee and urged each local church to form a Board of Christian Education. The Conference organization was called a Board beginning in 1931.

---

[1] P. M. Camp, *The Religious Telescope*, LXVII (January 23, 1901), 120.
[2] *Miami Conference Minutes*, 1904, 32.

Use of Seminary Students

The Miami Conference has had a ready supply of part-time ministers since the organization of the Seminary in 1871. In increasing numbers these were used to supply the smaller churches. The following table indicates the number used by five year periods.

1900-1904	27
1905-1909	29
1910-1914	52
1915-1919	60
1920-1924	71
1925-1929	64
1930-1934	65
1935-1939	67
1940-1944	106
1945-1949	113

This use of students indicated that the Conference was not producing enough ministers. It might be assumed also that, because of this ready supply of ministers, the churches were apathetic about challenging young people to enter the ministry.

Criticism of the student pastor was quite prevalent. It was said that he took the church only to provide a living while in school, and that he lacked the ability and training to minister effectively, and that he did not give himself to his ministry as a minister should.

The attitude of the Conference was expressed in these statements in the Policy Committee report in 1941.

> a. That the Conference Superintendent instruct student ministers in the proper method of reporting on the various blanks provided. That in view of the fact that student ministers are excused from Seminary classes to attend Conference and District meetings, students be faithful in attendance.
>
> b. That student pastorates be limited to four years.
>
> c. That students from Miami Conference be given preferential treatment by the Stationing Committee.
>
> d. That we refrain from inviting students from other Conferences to join our Conference until their graduation and the presentation of their credentials. [3]

Social Concerns

The Conference had an increased interest in social problems as time went on. In the early years of the twentieth century the two major concerns were temperance and Sabbath observance.

The concern was not actually with temperance but with a determination to destroy the liquor traffic. In the 1901 report of the Temperance Committee the statement is made that in this age temperance has come to mean opposition to the manufacture and sale of intoxicating liquor. The resolutions called for

> The legal annihilation of the liquor traffic,
> The awakening of the civic conscience,

---

[3] *Miami Conference Minutes*, 1941, 39.

Preaching on the subject with conviction.
Commendation of W.C.T.U. and Anti-Saloon League.

The next year churches were encouraged to observe the annual temperance day called for in the Discipline. Some satisfaction was expressed with the progress of local option and state prohibition.

Each year the report gave full support to every local, state and national political effort to push back the liquor forces.

Beginning in 1905 the report was on Temperance and Moral Reform. The Committee called for the defeat of the Ohio governor because of his pro-liquor actions. Newspapers were condemned for withholding news about successful dry votes.

For many years one evening service of the Conference was built around a temperance speaker. In 1912 woman's suffrage was advocated as an aid to the annihilation of the liquor business. The use of Lincoln League pledge cards was encouraged in 1913 as was full support of the National Prohibition Movement. The next year the report said

> We most earnestly demand that the Congress of the United States submit to the legislatures of the several states for their ratification, an amendment to the Federal Constitution calling for the absolute prohibition of the liquor traffic throughout the American Union.

The Prohibition Party was also recommended.[4] In 1918 telegrams were sent by the Conference to the president and some congressmen urging the passage of the National Prohibition Amendment.[5] The next year there was much rejoicing over the passage and ratification of the amendment and a telegram commended the president.

The Conference immediately began to warn the church and nation not to relax their efforts in this great movement, believing that the opponents would put on an all out campaign. It condemned the violators of the Volstead Act as unAmerican and called for all-out enforcement and conviction of violators.

Speaking before the Conference in 1924, S. A. Probst of the Anti-Saloon League warned of the danger that threatened the overthrow of the Eighteenth Amendment because of the activity of its opponents and the lack of cooperation on the part of the church with the officers of the law.[6]

In the 1927 report the Committee quoted several national leaders pointing up the values of Prohibition. It also appealed for an all-out effort to elect a dry president and other dry officials.

The appeal for the next several years was for a hard fight against those working for the repeal of the eighteenth amendment. However, the fight was lost and prohibition was repealed. Conference efforts were then turned to education, support of temperance agencies and local option elections. Someone representing the temperance forces spoke each year before the Conference.

The Conference said that it was the duty of all believers to keep the Sabbath holy. This should be done by abstaining from bodily exercise, by worship and by studying things sacred and divine. The committee report condemned excursion trains, the opening of exhibitions and fairs and all places of secular amusement. It emphasized the

---

[4] *Miami Conference Minutes*, 1916, 90.
[5] *Miami Conference Minutes*, 1918, 85.
[6] *Miami Conference Minutes*, 1924, 48.

right to one day of rest in seven and demanded the enforcement of all Sabbath legislation.[7] Another report expressed opposition to playing baseball on the Sabbath.

The statement was made that the Sabbath question is today one of the decisive battlefiields between the friends and enemies of Christianity. "We hail with delight the closing of our post offices on the Sabbath" and "We regret the action of the last legislature of Ohio in legalizing Sunday baseball."[8]

According to the standards of the church of that day, it was a losing battle. The report in 1931 said, "In these days when so many people are desecrating the Christian Sabbath they are trampling underfoot wise provisions made for them by our Heavenly Father."[9]

A different emphasis was made in 1938. The report said

> But the fact remains that a large percent of church members occasionally or regularly misuse the Sabbath and practically all non-church people do. As Christian leaders we are not then confronted with a problem which can be solved by the mere quoting of Scripture to prove that the Sabbath must be kept. We must ask ourselves if we desire to force the observance of the Christian Sabbath upon those who repudiate the Christian assumptions. If we do wish to use force then our only resort is to enact and enforce a set of modern "Blue Laws."[10]

The 1940 minutes were the last to record a report of the Committee on Sabbath observance. The emphasis in that report was upon the church putting on a strong program of worship, study and fellowship to attract people to its ministry. The minutes of 1946, however, contain, among the standing resolutions, one adopted in 1937 protesting Sunday fairs, races and various sporting events.

In 1910 a report on moral reform mentioned other areas of social concern: lax city officials, crime, delays in legal practice, more rigid grounds for divorce, use of tobacco, labor and management relations. The report of the Commission on Moral Welfare and Social Advance in 1929 dealt with eight social problems.

> a. Race relations—the brotherhood of man and the unity of the race.
>
> b. World Peace. War is unchristian, unwise and immoral. We disapprove of compulsory military training in colleges and high schools. Supported the League of Nations, the World Court and the Kellogg-Briand Pact.
>
> c. Economic life.
>
> d. Marriage and Parenthood. Sanctity and blessedness of marriage as a life-long fellowship. We deplore and condemn the undue emphasis on sex in current entertainment and literature.
>
> e. Movies. Condemned exhibition of crime, sex perversion and luxury as giving a false idea of life.
>
> f. Cigarettes. Condemned advertising and urged people to refrain from the use of tobacco.
>
> g. Prohibition.
>
> h. Sabbath observance.[11]

---

[7] *Miami Conference Minutes*, 1901, 39.
[8] *Miami Conference Minutes*, 1911, 63.
[9] *Miami Conference Minutes*, 1931, 43.
[10] *Miami Conference Minutes*, 1938, 31.
[11] *Miami Conference Minutes*, 1929, 50-52.

Very little was said in the Conference sessions after 1929 about social concerns. One exception was war and peace. This first became an issue during World War I. Bishop Mathews referred to it in his Conference sermon in 1914. The Foreign Mission report that year deplored the unbelievable European war. This report, the following year, emphasized the need for increased support because mission giving and the number of missionaries from Great Britain and Germany would be greatly reduced. The resolutions committee report in 1916 said:

> We deplore the fact that a bloody and fratricidal war is devastating the lands beyond the sea: that it is our intense conviction that national differences will never be adjusted, and national prejudices will never be overcome until governments and people conform themselves to the life and teaching of the Prince of Peace. [12]

The Foreign Missions report in 1917 deplored the disruption and destruction of the world mission program and facilities.

An evening session in 1918 was patriotic in character. Twenty-five junior boys and girls sang patriotic songs. Mayor Switzer of Dayton said, "We are in world war for two reasons—because we are patriotic, and because we believe in self-preservation. Every one of us must work at somthing to give our government aid to win the war." [13]

Rev. M. E. Gibson, United Brethren chaplain, from Camp Sherman said,

> We are all agreed that there is no place in the world for such devils as the Sultan and the Kaiser; and the principles they have advocated and the practices they have fostered shall disappear from the face of the earth, for our soldiers expect to annihilate the Hun from this old sphere. To be patriotic it is your duty to link yourself up to the war program in every way it is possible to do so.[14]

An effort to keep church people Christian was made through the Policy Committee report.

> We urge the importance of the fund of $25,000 for care of the United Brethren boys in the various cantonments in the United States, so that our boys under the flag, will respect and be drawn to our church, after the war is over.
>
> Advise our people to maintain the Christ spirit in these irritating times, and let the spirit of Christianity and not the spirit of war dominate in the patriotism of our Churches. [15]

A telegram was sent from the Conference in 1919 to President Woodrow Wilson assuring him of sympathy and prayers and expressing a hope that a League of Nations may be formed that will honor God and bless the world. [16]

When the nation was again in war in 1942 the Conference expressed its concern. J. Gordon Howard referred to the number of United Brethren boys in service, the number of chaplains and conscientious objectors. J. Stuart Innerst spoke on a Just and Durable Peace. A committee on the Church and Military Service for Young Men in Armed Service was appointed.

---

[12] *Miami Conference Minutes*, 1916, 91.
[13] *Miami Conference Minutes*, 1818, 49.
[14] *Ibid.*
[15] *Miami Conference Minutes*, 1918, 90.
[16] *Miami Conference Minutes*, 1919, 134.

The Conference emphasized the importance of the Christian Home and for many years had a standing committee reporting to the Conference.

Church Cooperation and Union

The Miami Conference, partly because of its leadership and partly because of the spirit and philosophy of the United Brethren Church, accepted all opportunities for cooperation and union. In 1901 a request from the executive committee of the Ohio Federation of Churches for participation and the appointment of delegates was favorably received. W. H. Klinefelter and P. M. Camp were appointed to attend a conference in Columbus in December. [17]

A committee on Church Federation reported in 1903 recommending hearty approval of the Ohio Federation Movement with cooperation, the sending of delegates and financial aid. [18]

Thus began a program of cooperation that was renewed year after year. This was reflected in the Policy Committee report in 1924. "We shall continue active cooperation in City, County and State Councils of Churches, Councils of Religious Education, C. E. Unions and other regularly organized methods of interdenominational fellowship in service to Christ and his Kingdom." [19]

A Commission on Interdenominational Activities presented a lengthy report in 1928 approving all kinds of cooperation and union. [20]

Organic union of denominations was also suggested or accepted. A resolution was unanimously passed in 1902.

> That we, the Miami Conference of the United Brethren in Christ express ourselves in favor of our bishops presenting an overture to the Methodist Protestant Church, the Cumberland Presbyterian Church, the Evangelical Association, the United Evangelical Church, and other similar bodies of Christians proposing to enter into negotiation looking to the union of these bodies into one Christian body. [21]

The Methodist Protestant General Conference on May 12, 1912, unanimously adopted a resolution favorable to uniting with the Church of the United Brethren in Christ. J. P. Landis read a resolution to the Miami Conference that year making a general appeal for cooperation and organic union and expressing the hope that the union with the Methodist Protestants would be ultimately consummated and encouraging the General Conference to take steps to that end. [22]

The Conference voted the next year on union with the Methodist Protestants. The result was yes-73, no-19. [23]

In 1928 the Conference adopted a petition favorable to union with the Reformed Church in the United States, the Evangelical Church and the Evangelical Synod of North America. [24]

---

[17] *Miami Conference Minutes*, 1901, 65.
[18] *Miami Conference Minutes*, 1903, 57.
[19] *Miami Conference Minutes*, 1923, 106.
[20] *Miami Conference Minutes*, 1928, 39ff.
[21] *Miami Conference Minutes*, 1902, 46.
[22] *Miami Conference Minutes*, 1912, 65.
[23] *Miami Conference Minutes*, 1913, 34.
[24] *Miami Conference Minutes*, 1928, 51.

The following year a resolution approved union with the Reformed Church in the United States and the Evangelical Synod. [25]

The Conference in 1930 approved this resolution,

> Be it resolved, that as a Conference we vote our approval of the action of the General Conference in May 1929, endorsing the syllabus as a basis of union, and that we declare ourselves willing to go forward toward organic union, as rapidly as the other two bodies are ready to go with us. [26]

Though none of these efforts were successful the desire for union did not die. Bishop Clippinger reported in 1939 the progress toward union of the United Brethren and Evangelical Churches and announced the meeting of the commissions in November.

Work went forward on this union which was approved by the General Conference in May 1945. Miami Conference voted on it in September of that year. The result was a favorable vote, 130 to 0. [27]

On the local community level the Conference accepted the principles of comity in locating new churches. A resolution was adopted in 1914 that new churches be started in Cincinnati in cooperation with the Comity Committee of the Council of Churches. [28]

The Conference also expressed its interest in cooperation by joining with other denominations in 1919 and 1920 in the United Enlistment and Interchurch World Movements.

Dayton

Dayton continued to be the center of the life of the Denomination and the Conference. Ten new churches were organized in the immediate Dayton area from 1901 to 1946 through the missionary efforts of the United Brethren Alliance and the zeal of the larger churches.

A Dayton United Brethren Planning Board was formed in 1925. The members were A. R. Clippinger, G. D. Batdorf, W. C. Niswonger, M. E. Gibson, J. H. Dutton, W. H. Cassel, C. J. Hall, Ray G. Holton and J. E. Moore. The primary purpose of this Board was to study possible locations for new churches.

A considerable effort was made in 1901 to have Otterbein College moved to Dayton. Promises of land and a sizeable financial contribution were made, as well as the other advantages of a larger city and the denominational center. This effort was made after the College trustees had shown positive interest in moving the school from Westerville. The move was not made and some animosity resulted from the limited negotiations. [29]

A sizeable tragedy struck Dayton in March 1913, the most destructive flood in its history. The details of this are recorded in the several histories of Dayton. Many United Brethren church people suffered heavy losses to their homes and places of business. Three United Brethren churches were badly damaged. The estimate of damage made shortly after the water subsided was: Cowden Memorial $5,800; First Church, $5,000; and Hartford Street, $3,000. Zion Church of the Ohio German Conference (UB) was totally destroyed.

---

[25] *Miami Conference Minutes*, 1929, 57.
[26] *Miami Conference Minutes*, 1930, 58.
[27] *Miami Conference Minutes*, 1945, 48.
[28] *Miami Conference Minutes*, 1914, 104.
[29] *Miami Conference Minutes*, 1901, 43, 53, 66.

Though it seems somewhat an exaggeration, conference superintendent C. W. Kurtz said in his 1913 report, "Almost every congregation in the Conference was directly or indirectly affected by this great catastrophe." [30]

Cincinnati

Two Cincinnati churches were founded during the early part of this period, largely through the efforts of W. S. Norris. His spirit is indicated by a statement he made. "It takes grace, grit and greenbacks to establish churches. I furnished the grit; the Lord the grace, and the people the greenbacks." [30†] The two churches he helped organize were Clifton in 1904 and Norris Memorial in 1908.

Cheviot was organized in 1912, Norwood in 1905, and North Bend in 1906.

The most disastrous flood in the history of Cincinnati occurred in 1937. Second Church, Newport, North Bend, and Willey Memorial were damaged. A special offering in the Conference churches provided almost $2,000 for assistance in rehabilitation.

Ministers' Wives Association

A Ministers' Wives Association was organized in the Conference in 1920. The basic activity was an annual banquet and business meeting held during the Conference session. The minutes of the annual meetings were published in the Conference minutes beginning in 1929. A constitution was adopted in which the object is stated, "To stimulate a mutual friendship among the United Brethren ministers' wives residing within the bounds of Miami Conference and to remember them with flowers and messages in times of sorrow and sickness." [31]

The membership was expanded to include ministers' widows, wives of seminary students, general officers and the seminary faculty.

The Otterbein Home

The Otterbein Home near Lebanon, Ohio, was established during this period. Some Dayton people had a keen interest in founding a home for children and elderly people. When the Shaker property, known as Union Village, 24 miles south of Dayton, was offered for sale, they saw this as an opportunity to realize their dream. Negotiations during 1912 and 1913 resulted in purchase.

On May 17, 1913 the General Conference approved the Otterbein Home project and accepted it as an institution of the General Church.

The deed for the land and buildings was signed on March 5, 1913. The purchase price was $325,000, the property consisting of about 50 buildings and 4005 acres of land.

Dr. and Mrs. John R. King, missionaries on furlough from Africa, became the first superintendent and matron.

The first adult to become a resident of the Home was admitted on April 3, 1913. The first children, three from two different families, all coming on the same day, arrived about that same time.

---

[30] *Miami Conference Minutes*, 1913, 43.
[30†] *Miami Conference Minutes*, 1936, 49.
[31] *Miami Conference Minutes*, 1924, 124.

A Sunday School was organized in July 1913 and a church in 1914 with 24 members, the first official board minutes being dated June 21. Dr. King served as pastor from 1914 to 1919. The Miami Conference has maintained a keen interest in the Home and has provided much support, financial and personal. In 1926 the Women's Societies of the Conference organized a Woman's Aid Congress, largely to encourage interest and to promote the Christmas offering. The first regular meeting of this Congress was at the Home on July 27, 1926. An Otterbein Home Auxiliary was formed later.

The peak years for children were 1940 and 1941, when 173 were in residence. The amount contributed by the Conference in 1946 was $20,567.

Conference Camp

When the Board of Christian Education was formed in the Miami Conference in 1929 and 1930, it assumed responsibility for the annual convention of the Sunday School Association and Christian Endeavor Union. It immediately decided, however, that a program more educational in nature and less inspirational and promotional was needed. A summer Leadership Training School was initiated though in the beginning it was a combination convention-school type of meeting. This was held in Xenia in 1931, 1932 and 1933. In 1934 it was transferred to the Bonebrake Seminary Campus. This week-long school was moved to the Methodist Camp ground at Sabina in 1942. An adult camp was held and a camp for ministers at Camp Campbell Gard in 1941.

In the meantime a search for a site to develop a Conference Camp continued. At one time serious consideration was given to getting land from the Otterbein Home. The Board of Education and Conference trustee representatives rode over the area looking at ground, trying to visualize a camp at various places.

The Conference Superintendent recommended in 1944, "That we continue to push the matter of a permanent camp for Miami Conference, but with greater vigor." The Board of Christian Education said in 1945, "The need for a Miami Conference owned and controlled camp property is becoming desperate." For several years the "looking committee" saw the Miami Military Institute property at Germantown from a distance. Was it too expensive? Was it too close to town? The committee finally became interested and discovered that the property was in the hands of a Dayton Building and Loan Association, and that securing it would involve court action. However, after adequate exploration the decision was made to purchase. On November 23, 1945 the Conference trustees came into possession of the property for the sum of $15,000.

The Board of Christian Education was given full responsibility for payment, improvement, maintenance and operation of the Camp.

The Camp was dedicated at noon on Thursday, September 19, 1946. [32]

Conference Statistics

Some churches were organized during this period, but some were also closed. Trends are indicated in the following tables:

NUMBER OF CHURCHES

1901	100	1930	105
1905	105	1935	113
1910	111	1940	110

[32] *Miami Conference Minutes*, 1946, 26, 38, 42, 43.

1915	113	1945	108.
1920	109		

SUNDAY SCHOOL ATTENDANCE

1902	7,693	1932	14,054
1907	9,071	1937	12,208
1912	(not available)	1939	11,547
1917	11,103	1940	12,573
1922	12,425	1941	11,998
1928	12,400	1942	11,547

CHURCH MEMBERSHIP

1901	12,323	1925	24,833
1905	13,875	1930	24,555
1910	15,555	1935	26,885
1915	17,719	1940	27,703
1920	19,930	1945	29,586

Trends in Ministry

As the years went by some new trends in ministry became apparent.

An effort to exert some control over the place of the minister in funerals was indicatd by a resolution adopted in 1901 requesting that funerals not be held on Sunday.

In 1904 Presiding Elder G. P. Macklin called on ministers to make more of the service of Holy Communion and hold it once a year on each appointment.

Efforts were evident from time to time to develop some new types of ministry. The Conference Council of Administration, in a meeting on March 6, 1918, voted to approve the plan of appointing a military pastor at Camp Sherman and to approve Dr. C. B. Fletcher of Toledo for the position.

Miami Conference strongly supported the denominational colleges with their Christian emphasis, but also became interested in a ministry to United Brethren students in the state and private universities. In the 1927 Conference session action was taken to cooperate with the other Ohio Conferences in supporting an assistant pastor at the Fifth Avenue Church in Columbus, Ohio. His primary responsibility was the United Brethren students at Ohio State University. The sum of $300 was voted and was continued the following year. This student ministry expanded in the later years of this period.

An institution of some interest and concern during the early and middle twenties was the Klu Klux Klan. Some ministers and laymen were favorable, even enthusiastic about the Klan. Others were mildly or violently opposed. Some, no doubt, were members but this was kept as secret as some other features of the institution.

An announcement of a Klan meeting was recorded in the 1923 minutes. It was an invitation to be present at a naturalization ceremony to be held in Miltonville. The program consisted of a lecture on "Americanism," a first class band, a glee club and fireworks. "We wish to urge your attendance to this meeting of a Christian organization." [33]

The records show that the Klan, because of the divergent attitudes toward it, disrupted and even divided some churches.

---

[33] *Miami Conference Minutes*, 1923, 97.

CHAPTER 11

MIAMI CONFERENCE, 1947-1969

(Ohio Miami Conference after 1950)

For the first time in its history the church, originally organized as the Church of the United Brethren in Christ, gave up its name in 1946.

The General Conference, meeting in Westerville, Ohio, on May 22, 1945, voted 224 to 2 in favor of the union of the Evangelical Church and the Church of the United Brethren in Christ. The Annual Conferences of the two denominations approved the union, as did the required number of members of the United Brethren Church. Consequently, special sessions of the General Conferences of the two denominations were held in Johnstown, Pennsylvania, in Novmber 1946 and the uniting session convened in the same city on November 16, 1946. This brought the Evangelical United Brethren Church into being. The 1947 session was the 138th of the Miami Conference of the Church of the United Brethren in Christ and the first of the Evangelical United Brethren Church.

All the annual sessions of the Conference after 1946 were held at Camp Miami, except in the year 1964. Considerable dissatisfaction had dveloped with the Camp Miami Chapel as a place for worship and more especially for the ordination service. As the result of a vote in 1963 the 1964 Conference met in the Fairview Church in Dayton. During that session a special committee reported on the comparative advantages of a church versus Camp Miami. By vote the Conference decided to return to Camp Miami in 1965.

The sessions were held in September through 1950. Beginning in 1951 and continuing to the present, the Conference met in early June.

Three special sessions were held during this period. The Conference met in Dayton First Church on February 16, 1957. The purpose was to hear the report of a special committee to develop a plan for fund raising for the Mission and Church extension program of the Conference. By approving the committee's report a Conference Church Extension Fund was established. The enabling act provided for an Advisory Committee of 35 members which would also elect an Executive Committee. The Extension Fund organization was authorized to borrow money to be loaned to churches for building and expansion.

The second special session assembled in Arcanum on November 19, 1962. The purpose was to review the proceedings of the General Conference and to assign Christian Service Fund quotas to the churches. After reports by six of the delegates to General Conference, the list of church quotas as prepared on a factor basis was presented and approved. The special session closed with a Communion service directed by Bishop Paul Herrick.

The third special meeting of the Conference was a joint meeting of the four Conferences which would ultimately form the West Ohio Conference of the United Methodist Church. It was held in Columbus, Ohio, on November 7, 1968. The purpose was to develop plans and schedules and to make pledges for the Fund for Reconciliation. The Conference Superintendent reported in June 1969 that the Ohio Miami Conference had subscribed 86 percent of its goal.

Conference Realignment

After the formation of the Evangelical United Brethren Church, the Ohio Conference of the Evangelical Church overlapped several of the United Brethren Conferences. The Miami Conference appointed, in 1948, representatives to a joint Commission on Reorganization of Ohio Annual Conferences.

A Plan and Basis of Reorganization for the Conferences, as presented by this Commission, was unanimuosly approved by the Miami Conference and the General Conference in 1950. By these actions the name was changed to Ohio Miami and the following boundaries established.

> Begin at the junction of the Ohio State Line with the south line of Mercer County; thence in an easterly course along the south line of Mercer, Shelby, Logan and Union Counties to the west line of Franklin County: thence south along the west line of Franklin, Pickaway, Ross, Pike and Scioto Counties to the Ohio River; thence in a westerly direction to the junction of the Ohio River with the Ohio-Indiana State line; thence north along the Ohio-Indiana line to the place of beginning; Newport, Kentucky to belong to the Ohio Miami Conference; Rockdale, Indiana to be subject to negotiation between the superintendents of the Ohio Miami and Indiana Conferences; Lockington and New Hope to belong to the Ohio Miami Conference. [1]

The Ohio Miami Conference also received Wayne Avenue, Phillipsburg—Zion, and Ware's Chapel from the Indiana Conference of the Evangelical Church. The Rockdale Church was later transferred to the Indiana South Conference.

An Interconference Council was formed in Ohio to study and make recommendations on matters of common interest to the four Conferences.

Session Changes

Constant effort was made during this period to reduce the program of the Annual Conference to a routine pattern. This seemed essential, if the Conference was to continue to operate on the tight three-day schedule.

In 1951 Bishop Dennis appointed a committee to write rules of order to govern conference procedures. The report of this committee, the following year, established among others the following rules.

> 1. No one shall speak on a question for more than five minutes without special permission.
>
> 2. Motions or resolutions shall be reduced to writing before being voted upon.
>
> 3. All references to committees, except those arising out of the regular business of the Conference, shall be presented no later than the end of the first afternoon of the Conference. The same shall be true of matters from individuals, institutions and organizations.
>
> 4. Speakers representing institutions and general interests of the church shall be limited to twenty minutes. Other agencies shall be limited to ten minutes. [2]

---

[1] *Miami Conference Minutes*, 1951, 84.
[2] *Ohio Miami Conference Minutes*, 1952, 77.

Nearly all major and minor decisions were made in committees. Beginning in 1953 a part of the afternoon and all of Tuesday evenings was set aside for committee meetings. This continued until 1964. A book containing all reports of committees, boards and commissions was made available to all ministers and lay delegates obviating the necessity of presenting these to the Conference in detail.

In the 1965 Minutes is a six-page coordinated report of the Conference discussion groups to develop a program for the Conference and the churches. This covered almost every phase of operation.[3]

Churches

Changes occurred as usual during these years in the number and status of churches. The statistical tables listed 108 churches in 1947 and 103 in 1969. The following paragraphs tell the story of church change.

The Riverside (Harshman) Church relocated and built a new building a few blocks from the former location. The cornerstone was laid on August 3, 1947, and the building was completed the latter part of 1948. This church later united with Wagner and the building was sold to the Pillar of Truth Church.

The Wagner Church sold its property on the Valley Pike to the "Brethren in Christ" for $29,000 and began construction at the new location on Harshman Road near Brandt Pike in 1958. This church united with Riverside at the Wagner location on May 19, 1963. The two former names were dropped and the new church adopted the name "Good Shepherd."

Two new church sites were purchased. On July 10, 1947, a little more than two acres were purchased on Woodman Drive. The trustees voted on September 16, 1947 to purchase a plot of ground on Symmes Road south of Hamilton.

The Ottwell Church near Harrison, Ohio, was sold on October 30, 1946. The abandoned building at Pleasant Hill was torn down and the lumber used at Camp Miami. The Brown's Run building was permitted to go back to the owners of the original plot of land. The Olivet building and adjacent lots were sold on October 30, 1946, to the St. Luke's Baptist Church.

Cincinnati Second disbanded in 1947 and the building was sold in 1949 under the direction of W. I. Underwood and Fred Lammers of the Clifton Church.

In 1949 the Fletcher Federated Church sought affiliation with the Miami Conference. J. P. Hendrix was appointed pastor in April 1950 and a building program was started. Dedication was on June 3, 1951.

As a result of the reorganization of the conferences in Ohio, the following churches became a part of the Miami Conference in 1950:

Mowrystown	148	members
Hillsboro	161	"
Wrightsville	16	"
Liberty Chapel	14	"
Midland	37	"
Moore's Fork	35	"
Second Creek	47	"
Bloom Rose	53	"

[3] *Ohio Miami Conference Minutes*, 1965, 67ff.

Browntown	62	"
East Danville	48	"
Ketterman	53	"
Union Plains	43	"
White Oak (abandoned)	20	"

The Phillipsburg U.B. and Phillipsburg Zion (formerly Evangelical) churches, united to form one congregation on June 17, 1951.

The East Dayton Church, after the loss of its building by fire on November 12, 1950, purchased the Heidleberg E & R church building at the corner of Huffman Avenue and Heiss Street, and the parsonage, for $70,000.

The Hillgrove Federated Church, though maintaining its status, accepted pastoral leadership and program supervision from the Miami Conference beginning in 1952.

The request of the congregation and the Conference Board of Missions to relocate the Bevis Church on the west side of Colerain Pike north of Day Road was approved. Ground was broken on April 15, 1962 and the building dedicated on October 14 of the same year. The name was changed to "Prince of Peace."

The Hyde Park building was sold to the city of Cincinnati in 1959 after the decision to relocate. Property was purchased on Route 3 north of the village of Montgomery. A house on the property was remodeled for church use. The congregation was renamed "Church of the Redeemer." However, in 1960 the church asked to be discontinued and its resources used elsewhere. This was approved.

Weaver Station, having no services for two consecutive years, was declared extinct in June 1959 and the members transferred.

After about a century of service, the Miamisburg Church purchased in 1960 the property at Fifth and Park Avenue, formerly occupied by the Methodists. The first service was held in this building in April 1961.

The High Street Church building was destroyed by fire in September 1960. Because of the nature of the community and the nearness of a future expressway, the decision was made to relocate. The comity committee of the Church Federation of Greater Dayton had granted the Conference comity rights in Sugarcreek Township. A site in this area on Wilmington Pike was made available to the High Street congregation. A building was constructed and the first service held on September 30, 1962. The name of the congregation was changed to "Christ Church."

The Rossburg Church was closed by action of the Conference Council of Administration in the latter part of 1961. The Darke County Migrant Ministry Committee used the building as a center for several years before it was sold.

The White Oak Church, which came to the Conference from Southeast Ohio as an abandoned church, was reopened in 1953. Services were discontinued, however, as of March 20, 1956. Later, permission was granted to persons in the community to conduct a Sunday School. Preaching services were also held from time to time. However, in 1963, because the church had not been served by a pastor under appointment since August 1962, and because the church did not warrant an appointment, it was discontinued by action of the Conference.

A beginning was made toward establishing a new mission on Woodman Drive with the erection of a parsonage and the appointment of a part-time minister about February 1, 1953. Services were held during the summer in the Lewton School. The chapel was completed and the first services held there in December 1953. The church,

Eastmont, was organized on December 20, 1953. An educational building was dedicated on May 11, 1958. The congregation was officially received into the Conference on June 9, 1954.

A parsonage was built on the Symmes Road property south of Hamilton in 1953. This served as a home for the minister and a chapel for services for the South Hamilton Mission. The name was later changed to "St. Mark's." The first unit of the church building was constructed, and dedicated on February 12, 1956. This congregation was also officially received into the Conference on June 9, 1954.

Superintendent W. K. Messmer, reported to the 1954 session of the Conference that the Brookville Church was completely destroyed by fire in January. Ground was broken for the new building on October 31, 1954, the first services were held on March 4, 1956, and the church dedication on December 2.

The Ithaca Church was destroyed by fire caused by a plane dropping a gas tank. After receiving $112,500 from the government and after being granted permission to relocate at the edge of town on Arcanum Road, a new building was dedicated on December 9, 1956.

Summing up this building activity the superintendent reported that from 1949 to 1954 nearly three million dollars was spent in the Conference for new, enlarged and improved buildings.

A small independent church in Miami Shores made inquiry and was invited to affiliate with the Ohio Miami Conference as the Miami Valley Church. This was officially accomplished on June 7, 1955. The church was unable to make progress and the local conference on May 27, 1959, by a vote of six to four requested the Conference to discontinue it. The Conference so voted on June 11, 1959.

Three changes in church names were approved by the 1955 Conference. Hillsboro became Bethany of Hillsboro, East Dayton Trinity became Trinity, and Aley Chapel became Aley.

In 1955 the Comity Committee of the Church Federation of Greater Dayton approved the request of the Conference to study the Alexandersville-Bellbrook Road-Mad River Road area as a possible location for a new church. While the study was being made in the latter part of 1955, the Richard Grant property on Alexandersville-Bellbrook Road east of Durham Road was offered to the Conference. After study and negotiation, the large residence, the gate house, twelve and one-half acres of land, and all facilities were purchased for $125,000 with paymnts extended over ten years. Milford Ater was appointed pastor on September 1, 1956. The first service was held on September 15 with more than 200 persons present.

Moore's Fork was declared abandoned on June 14, 1956. The property was sold to the Calvary Baptist Church of Blanchester.

The Midland Church requested discontinuance. This was approved on June 19, 1958. The building was sold to a Church of God in the Midland community.

The Five Mile Church near Cincinnati had only 38 members in 1957. The Board of Missions suggested it merge with Cherry Grove. This did not happen, though the two churches were served by the same minister. In 1963 the Board of Missions, howver, received a request from the Five Mile Church for discontinuance. This action was approved and the members were transferred to Cherry Grove. The action also recognized that there was a reversion clause in the deed and that the church was historically important. The Historical Society was requested to hold an annual religious service. A committee consisting of conference and local people was appointed to maintain the

church building. Annual pilgrimages and services were held on a Sunday in September from 1964 through 1969.

In 1961 the Board of Missions recommended to the Board of Trustees the purchase of 5.7 acres at the corner of Dutchess Lane and Kemper Road for $28,000 as a site for a future church. The Conference trustees were later authorized to sell this property to the Cincinnati District of the United Methodist Church for development.

A survey was made of an area east of Middletown in the Shaker Road area, known as Sterling Heights, to discover the advisability of locating a new church. The study revealed fair potential, so the Board of Missions recommended that the trustees purchase 32 acres for $24,500. Official action was taken in 1962 to start a church.[4] Howard Hahn was appointed pastor. Services were held in a house on the property purchased, beginning August 12, 1962. The congregation was formally organized on December 30, 1962. The name "Community Church" was used for a time, but it was later changed to "Hunter Community." First steps toward a building unit were taken in 1966. The building was dedicated on October 27, 1968.

The Euclid Avenue Church, after a long and glorious ministry on the West Side and after futile attempts of a certain kind to reach the people of the immediate community, and because of the continuing decline in membership, entered into negotiations with First Church for a merger of the two congregations. A special committee was appointed in the fall of 1961 to study this possibility. The Plan of Union was presented to simultaneous congregational meetings for vote on February 25, 1962. The merger establishment was dated March 11, 1962.

Thus, an effort was made to keep two strong streams of witness and service flowing in one larger stream. With over 1800 members, three full-time ministers, an elaborate and spacious building in an attractive community, a well-organized congregation, what did the church envision for the future?

The Euclid Avenue building was sold to the Mt. Enon Baptist Church for $125,000. This income made it possible to pay off the First Church debt much sooner than originally planned. The Euclid Avenue name was completely lost, excepting in the naming of the Chapel.

The attendance for the new church in 1963 was morning worship 803, Sunday School 481. The report in 1969 indicated membership was 1459, morning worship attendance 543, Sunday School 324.

One of the proposals in the plan of merger was for the new congregation to undertake some mission project, preferably in Dayton. The opportunity for this came when another denomination released its responsibility for providing a religious ministry at Parkside Homes, a Metropolitan Housing Project in north Dayton. The responsibility for reassigning this rested with the Church Federation. The Ohio Miami Conference Board of Missions was contacted and it agreed to sponsor this ministry. After some negotiations, First Church accepted the opportunity in the name of the Conference. Rev. Gordon Monk, a student at United Seminary, was assigned as pastor and director. The work began on September 16, 1962. Of the total budget of $7,200, First Church supplied $5,200 during the first year.

Mr. Monk resigned after one year and three seminary students were assigned to a team ministry—Philip Isgrigg, Barry Lewis, and James Corbett. When two of these men graduated, Miss Mary McChesney and Paul Beal were appointed to the staff. A

---

[4] *Ohio Miami Conference Minutes*, 1962, 120.

Day Care Center and a Teen Drop Inn were added to the program. The budget figure for this work for 1967 was $7,500. The student staff resigned effective June 1, 1967.

In an effort to more adequately staff the parish, the Conference was asked to make a financial contribution and to appoint a full-time minister. George McAhren was appointed in June 1967. The Conference Board of Missions contributed $4,000 a year to the budget.

As was true with other Ohio Miami Conference churches in West Dayton, Residence Park found itself in a community with an increasing number of Negro families and a corresponding decrease in the number of white families. In the beginning little effort was made by the church to minister to the Negroes and little response was evident when they were invited.

In 1962 the Conference Board of Missions voted that the Conference Superintendent consider Negro leadership in the work of Residence Park Church. He appointed a committee to study the church and its future ministry, which reported in a 13-page report in 1963. The substance of the report was that the church can and should remain in Residence Park and develop an inter-racial ministry or a Negro ministry, if the community should become all Negro.

The committee further recommended that a mature and experienced minister was needed, but that a Negro should not be appointed at that time. A well-trained and capable Negro could be appointed as a second person on the staff. The Conference Board of Missions was asked to provide additional financial aid and the National Division of Home Missions was solicited for further aid. The church was designated a conference mission in 1963. Special financial aid was arranged, a full-time minister was appointed, as well as a coordinating committee.

A student minister was again appointed in 1965. The Superintendent reported that the church was making progress. The losses had been stabilized and growth was possible and expected. Following the student's appointment, he and the three General Church officers, who were members of the church, formed a team for a group ministry. In 1966 a Negro minister, Rev. Fred Heath, was appointed full-time minister. The Director of Development, Louis O. Odon, reported in 1967 that the church and community program had taken on considerable growth and enthusiasm and was truly making its rightful impact on the community.[5] The low figure on membership was 79 in 1967. This had increased to 110 in 1969.

Some significant changes were made in Cincinnati. Willey Memorial, which had reached a low membership figure of 86 in 1965, was studied for some new type of ministry. The name was changed to "Willey Memorial Community Parish" and it was referred to as the Willey Memorial Project. David Schneider was assigned as pastor in 1965 and a Board of Directors of 20 persons was appointed. A substantial amount of mission funds was invested.

This bubble burst very soon. In the fall of 1966 the Board of Missions voted "that we recommend to the local conference that the congregation be discontinued and the property deeded to the Ohio Miami Conference for resale."[6] Instead of selling the property, it was donated to an existing Negro Methodist congregation known as "Marbley Memorial."

The Director of Development reported in 1967 that the program of this project

---

[5] *Ohio Miami Conference Minutes*, 1967, 58.
[6] *Ohio Miami Conference Minutes*, 1967, 89.

had gradually changed and the Board of Missions planned to provide a wider ministry in this area through our missioner by linking him with the Basin Ministry, a cooperative program engaged in by the Cincinnati Council of Churches.[7]

The first contribution to the Basin Ministry was a $500 payment in 1965. When David Schneider was appointed to this staff, the Conference assumed his entire support. The purpose here was to provide a Christian presence in a most needy area. The budget figure in 1968 was $12,975. The Cincinnati District of the United Methodist Church assumed this ministry in 1969.

A move was made to improve the ministry at Union Plains in Brown County. With Board of Mission's help the property next door was purchased and remodeled to serve as parsonage, pastor's office and some Sunday School space. This program was in cooperation with the United Church of Christ, which provided $1,000 a year toward the budget.

This building was destroyed by fire on December 28, 1965. A $20,000 parsonage has replaced it.

A full-time minister was appointed to Union Plains and Browntown in 1967, though a student was appointed again the following year.

In 1968 the Bethany E.U.B. Church in Hillsboro united with the Hillsboro Methodist Church. The E.U.B. building was sold.

In North Dayton the Troy Street and Zion Evangelical United Brethren Churches and the Trinity Methodist Church studied and fellowshipped for several years, looking to a possible three-way union. Committees representing the three churches developed a plan and basis of union. The Superintendent in 1967 reported that the project was coming close to fruition. He had urged them to bring the organization into full union by the Conference session of 1968.[8]

Partly because of the problem of name and affiliation, the Board of Missions in 1967 asked for continuance of the discussion until denominational church union. This appeared to be a mistake and partly accounted for the Trinity Church's negative vote. Troy Street and Zion voted favorably and became one congregation in 1968, using the Troy Street facilities and taking the name "Faith Church." The Zion property was sold.

Because of Drexel's desire to expand its ministry, the pastor's salary was underwritten by $600 in 1968 and two properties on Third Street were purchased by the Conference Board of Trustees for the purposes of class room space and a youth center.

The Springboro Evangelical United Brethren and Methodist Churches studied the possibility of union, developed a plan which was approved by the Conference Board of Missions in 1966. This union was completed in January 1967. Necessary property adjustments were made and a building program started in 1968.

Another effort to improve the ministry to a rural area was made in 1966. The boundary committee adopted a resolution that Castine, Otterbein, Savona, and Yankeetown be constituted a larger parish; that a name of religious significance be adopted; and that a Parish Council be formed. The Parish was constituted, was named the "Covenant Parish" and two students were appointed as pastors. The Parish was dissolved in 1968 and the four churches were arranged in two circuits.

---

[7] *Ohio Miami Conference Minutes*, 1967, 57, 58.
[8] *Ohio Miami Conference Minutes*, 1967, 50.

The Hiestand Church was discontinued in 1968. The building was used during the summer for the Thrift Shop of the Darke County Migrant Ministry.

Another effort to improve ministry was a recommendation by the Urban Church Commission in 1959 to undertake a two-year study of parishes and communities. This study as conducted by the Town and Country and Urban Church Commissions was called the Parish Evaluation Program. It included a self-analysis and a long-term statistical study of each church, a questionnaire study of each church's community, and the 1950 and 1960 census data. By 1961 two large maps of the Conference area were prepared, spotting all local churches. Community surveys were completed. A 25-year statistical study of each local church was finished.

By the 1962 session of the Conference the size of the undertaking became more apparent. The preparation of the final report for each local church was more than the members of the two commissions wanted to undertake, so a sociology class at the Seminary became involved. Much of the work was completed. As the Urban Church Commission reported in 1961, "the success of the project will be dependent upon the use by the local church of the material given to it in evaluating its past, present and future role in the community." [9] During 1962 and 1963 the summary work was done and the conclusions of the project were ready to be reported to the local churches.

The appointment of committees in the new structure of the Board of Missions deemphasized the Town and Country and Urban Church Commissions in favor of a Study and Survey Committee. Most of the material of the Parish Evaluation Program became lost in this change.

A new development in the churches of the Conference was mentioned by the Superintendent in 1956.

> The marked improvement in church attendance in recent years is attributable to the development of multiple worship services. I believe this is vital to the growth of all our city or suburban churches. The motivation for planning more than one worship service on Sunday morning should be simply to reach more people for Christ and the church. [10]

Many churches in the Conference made this change in response to the desires of the people.

CHAPTER 12

MIAMI CONFERENCE, 1947-1969 (Continued)
(Ohio Miami Conference after 1950)

Ministers

In 1948 the Reading Course Faculty was replaced by a Board of Ministerial Training, indicating a desire to minimize the reading course in favor of full college and seminary training. This Board of Ministerial Training in its 1951 report, said that less than half of the men who accepted status as future ministers had made progress into the ministry. The Board believed that this called for better screening of candi-

---

[9] *Ohio Miami Conference Minutes*, 1961, 97.
[10] *Ohio Miami Conference Minutes*, 1956, 35.

dates and more help for those in training. Financial aid was considered extremely important. [1]

This Board counselled with young men who were thinking of the ministry, guided them in their training, recommended classification and the dropping of some from the roll. Members of the Board also visited college campuses to interview ministerial students.

The name of the Board was again changed in 1963 to Board of Ministerial Education and Relations. In its report that year the Board said, "This name is more accurate than the former name in that it suggests a continuing education program following a minister's ordination. Also it suggests a closer relationship with the Committee on Conference Relations." [2]

In 1964 the Board planned "Recruitment Sunday" at Camp Miami, when pastors brought young men who were considering the choice of a Christian vocation.

This Board seemed to take its responsibility for ministerial education and relationships quite seriously. It made a strong plea in 1965 for in-service education for ministers suggesting also that the Conference and local church aid in financing such training. This request was renewed each year. The question of probationers and the sacraments was studied and a detailed recommendation was presented to the Conference in 1966. [3]

The name of the Board was again changed in 1967 to Board of Ministry.

A special committee on Goals and Objectives was appointed by the Conference in 1957. A sub-committee on Recruitment and Conservation of the Ministry reported these facts in 1958.

1. One-half of our present ministers were produced by churches of the Conference and one-half by other Conferences and Denominations.
2. One-half of the recruits for the ministry do not continue to ordination.
3. In the past forty years 81 ordained men left the pastorate in the Conference before retirement time for reasons other than illness. Of these fifteen entered related services—administration or teaching, seventeen went to other denominations, twenty-three dropped out of the ministry. [4]

The Long-Range Planning Committee recommended that steps be taken to recruit more good ministers by

1. An accounting of Life Work Recruits in Youth Camps.
2. Ministers honoring the profession on Seminary day.
3. Ministers giving attention to the God and Country Scouting Award boys to discover and encourage interest in the ministry.
4. Church Councils screening Confirmation classes for possible ministerial recruits.

The churches were encouraged to use more Seminary students in the capacity of student workers and pastors. [5] During this period the Conference used students as indicated in the table below.

1946-48	69

[1] *Ohio Miami Conference Minutes*, 1951, 70.
[2] *Ohio Miami Conference Minutes*, 1963, 127.
[3] *Ohio Miami Conference Minutes*, 1966, 105.
[4] *Ohio Miami Conference Minutes*, 1958, 67.
[5] *Ohio Miami Conference Minutes*, 1960, 180.

1949-51	101
1952-54	99
1955-57	102
1958-60	107
1961-63	92
1964-66	86
1967-69	77

The superintendent said in 1958,

> The fractional ministry of a student pastor and the pattern of too frequent pastoral changes of these leaders is one of our incessant problems. Let me hasten to add that this phrase "fractional ministry" is not a judgment against these young pastors, but is actually a statement of fact.
>
> I have inaugurated an activity among the student pastors which I believe will help develop these fine young men into a team of successful ministers. We had four informal luncheon conversations at the Seminary . . . We discussed the questions which are vital to students in this demanding assignment of student pastor. [6]

The superintendent reported in 1960,

> Last year we had 108 men under appointment: 104 pastors and 4 Conference-assigned assistant pastors. Of these 108 men, 33 were products of the local churches of Miami Conference, 2 were raised in churches of the former Ohio German Conference, and 73 were directed into the ministry by churches of other conferences. Some churches have never produced a minister in more than one hundred years of church history. Such spiritual poverty is appalling. [7]

One of the problems related to the student ministry was the question of probationers and the sacraments. It had been the general practice for the Conference to vote approval for a probationer to administer the sacraments, if he was serving a church. A special committee was appointed in 1962 to study this matter and to bring recommendations. In 1963 the committee offered this resolution, which was approved.

> Resolved, that beginning with the 1964 Annual Conference assignments, the Ohio Miami Conference
>
> 1. Abide by paragraph 367 of the Discipline, "An ordained minister is authorized to administer the sacraments of Baptism and the Lord's Supper—."
>
> 2. Probationers who have been granted this privilege previously by our Conference will not be effected by this resolution. [8]

This was changed in 1965 to say that all probationers who had not previously been authorized to administer the sacraments may request such authority from the Board of Ministerial Education and Relations, supporting their request with adequate reasons. [9]

A supposedly permanent policy was adopted in 1966 as follows,

> All probationers serving charges in our Conference, who have completed satisfactorily one year at the Seminary (48 credit hours) or two years

---

[6] *Ohio Miami Conference Minutes*, 1958, 37.
[7] *Ohio Miami Conference Minutes*, 1960, 39.
[8] *Ohio Miami Conference Minutes*, 1963, 93.
[9] *Ohio Miami Conference Minutes*, 1965, 80, 116.

of the study course shall have permission to administer the sacraments on their own charges, provided, however, that any probationer serving his first year in a charge must seek the guidance of his pastoral counselor in the administration of the sacraments regardless of his educational standing.[10]

Finance

The period of Miami Conference history following 1947 was characterized by high and increasing affluence.

The Conference debt was $5,100 in 1947. This was completely liquidated by 1949. However, as the Conference became more aggressive in establishing new missions and in the expansion of its camping facilities, its indebtedness was increased. But it was a debt of effectiveness and success.

Related to the expanding and inflated economy and to the prosperity of the church members was the continual rise in ministers' and Conference officers' salaries. The Conference superintendent's salary was $4,400 and house from 1947 to 1950. In the latter year the sum of $1,200 was added for expenses.

In later years utilities, four weeks' vacation, secretarial help, pension premium and travel allowance were added. Compared to the $4,400 and $1,200 for expenses paid in 1950, the 1969 income was $10,250 salary, house, utilities, $3,500 for expenses, full pension and group insurance premiums, and one month's vacation, in addition to secretarial help.

The Committee on Christian Education recommended that the Conference elect a full-time Director of Christian Education effective at the annual session in 1955. Charles C. Messmer, was employed, but as Program Director. His salary was $4,900, house and a six cents per mile travel allowance. The title was changed to Director of Camp Program and Camp Management in 1969, when the salary was $8,750, house, utilities, travel at nine cents per mile, full pension and insurance premiums, and four weeks' vacation.

A Director of Development, Louis O. Odon, became a part of the Conference Staff in 1961 with a salary of $6,000, $1,200 housing allowance, travel at eight cents per mile and auxiliary expense, utilities, full pension premiums, and three weeks' vacation. This was increased in 1969 to $8,750, housing allowance of $1,600, nine cents per mile travel, auxiliary expenses, twelve percent pension, $400 utility allowance, insurance premiums and one month's vacation.

A Director of Program Council, Owen Delp, was elected in 1967 with a salary of $7,500, $1,600 housing allowance, nine cents per mile travel, auxiliary expense, twelve percent pension payment, $400 utility allowance, insurance premiums and one month's vacation. By 1969 only two items had been changed; the salary was increased to $8,500 and the utilities to $500.

The administrative expense of the Conference (payment to personnel) had increased in 24 years from about $5,600 for one person to more than $56,000. The latter figure covered the expense of four full-time staff persons and office help.

The minimum salary increase is not an adequate measure of the increase in ministers' salaries though it reflects to a degree the financial status of the church. The minimum salary in 1947 was $2,250 and house. In 1966 it was $5,000, parsonage,

---

[10] *Ohio Miami Conference Minutes*, 1966, 105.

utilities, 12 percent pension assessment, group insurance premiums and three weeks' vacation.

In the 1967 session of the Conference a rather complicated formula was adopted for determining salary based on years of service. The low figure was $5,000 for no years of service up to $7,475 for thirty years of service. This was increased the next year to $5,200 and $7,775. In addition it was proposed that the church provide house, utilities, travel expense, group insurance, hospitalization, pension, discretionary fund, office expense, books, periodicals, and vacation of up to four weeks. The figures quoted above were minimum and were to be higher, based on work load, responsibility and training.

The Conference cooperated fully in the proposed advance programs that involved financial obligations.

a. Kingdom Advance Project, a program of relief, rehabilitation and advance to meet the needs of people hurt by the war. The program adopted by the Conference was for each church to pay one and one-half times the benevolence quota from July 1, 1947 to July 1, 1949. The total amount raised was over $66,000.

b. Seminary Campaign. This was authorized as a church-wide campaign to begin in 1949. The superintendent and the Ways and Means Committee urged the payment of quotas in full by December 31, 1950. The Conference superintendent reported to the Conference in 1951, "Your cooperation in the Seminary Campaign has made it possible for our Conference to lead the former U.B. Conferences in the percentage contributed." [11] The total amount paid was about $35,000.

c. United Crusade. The General Conference of 1954 adopted this program for the benefit of educational institutions and church extension. The amount to be raised during the quadrennium was $5,150,000. The Conference Council of Administration proposed a goal of $242,000 and an organizational structure to promote it. [12] A considerable block of time was given in the 1956 Conference to reporting on the progress of the Crusade and to inspiring the churches to carry on. The final report showed that the Conference paid the goal in full.

d. Missions Advance Program: The 1958 General Conference adopted a Missions Advance Program. The Conference accepted its proportion of this program and assigned quotas to churches for a total amount of $245,-054. The final report as of December 31, 1963 showed that $225,153 was received. Of this amount $138,400 was paid to the E.U.B. Board of Missions and $86,752 was retained for Conference use. Seventy-seven churches paid in full and thirty-four did not. [13]

e. Church Extension Fund. Up to 1956, aid was given to missions and established churches for expansion by borrowing money in the name of the Conference and repaying it in yearly payments. This did not provide sufficient funds. A committee was appointed to develop a new plan.

A special session of the Conference was held on February 16, 1957

---

[11] *Ohio Miami Conference Minutes*, 1951, 42.
[12] *Ohio Miami Conference Minutes*, 1955, 38.
[13] *Ohio Miami Conference Minutes*, 1964, 54.

to hear the report of the Committee. The plan adopted was,

(a) To establish a Conference Church Extension Fund.

(b) To borrow money up to an aggregate amount of $500,000.

(c) To loan money to churches and conference mission projects.

(d) To organize an advisory committee on church extension, and an execctive committee. [14]

Vance Cribbs of Middletown was elected the first chairman of the committee.

The superintendent reported in 1958 that $115,000 had been borrowed from individuals. organizations and churches. This had been loaned to churches which paid five percent interest. Investors received four and one-half percent. A permanent fund was also established. The total of this in 1958 was $1,171.

The Director of Development, elected in 1961, was given supervision of the Extension Fund which reached in that year almost $500,000. He reported in 1962 that money had been loaned to 23 churches. This increased to 41 in 1963 and the interest rate to investors was raised to 5 percent and to churches to 5½ precent. The permanent fund totalled $25,470 in 1964.

The interest rate was increased in 1969 to 6 percent to investors and 6½ percent on loans. The permanent fund increased to $30,216 in 1968.

The Director of Development reported in 1967 that during the previous six years $7,500,000 worth of church and parsonage construction was completed in the Ohio Miami Conference. During the nine years of the Extension Fund operation $1,313,825 was loaned to churches in the Conference.

Beginning in 1951 a Secretary of Stewardship was elected, who made annual reports to the Conference. In the early years the secretary distributed literature, planned stewardship institutes, wrote articles for the Miami Messenger, promoted the every member enlistment, including the United Church Canvass. Tithing was strongly recommended.

In 1959 the Conference conducted a Conference-wide simultaneous Every Member Canvass, preceded by a series of institutes and training sessions. Only 40 percent of the churches participated, but the stewardship secretary reported that it "lifted up the eyes of many of our laymen to greater programs for the church and greater giving to the programs."[15] A year-round Call to Commitment Program was initiated in 1962. This with a continuing emphasis on the Every Member Enlistment raised the level of giving in the churches.

After 1963 a report on stewardship was not given in the Conference. From then on the emphasis was incorporated in, or got lost in, the report of the Program Council.

The Nine Step Plan was introduced by the Denomination in 1964 and by the Conference in 1965. This program of self-study, program planning and financing was highly recommended by many church leaders. But apathy and lack of cooperation on the part of pastors robbed it of most of its potential value. The Program Council's report in 1965 said, "We urge each local church to avail itself of the kit and make whatever adaptions seem necessary to use as an effective tool." [16] It was recommended in a half-hearted way the following two years.

---

[14] *Ohio Miami Conference Minutes*, 1957, 28ff.
[15] *Ohio Miami Conference Minutes*, 1960, 94.
[16] *Ohio Miami Conference Minutes*, 1965, 105.

The Ways and Means Committee of the Conference in 1950 asked the bishop to appoint a Committee on Delinquency. The annual reports of this committee were mostly factual. It was discontinued in 1955.

In 1959 a committee was again appointed by the Council of Administration to deal with churches delinquent in payment of their Christian Service Fund. This committee checked 20 churches the first year, even visiting some local church Councils of Administration. The purpose of the committee was not punitive but to review, evaluate and to determine a realistic potential and to develop a practical and workable program. Even so, it appears that the purpose of the committee was to give certain churches a slap on the wrist.

The Program Council of 1969 began to use the nomenclature of the United Methodist Church. The word stewardship was dropped and the field of interest was covered by a Committee on Interpretation. The report said that this committee "provides opportunity for closely-directed or symposium type stewardship education programs. The response was limited." [17]

However, the pressure on delinquent churches was continued.

Camp Miami

After the Conference purchased the Military Institute property at Germantown and opened it as Camp Miami, this became the center for much of the Conference activity. All the annual sessions of the Conference with one exception were held here beginning in 1947.

The property included the four-acre athletic field and four acres on the hill where the buildings were located. About $24,000, raised by the churches, was spent on repairs and equipment. Seven additional acres were purchased to the west of the buildings and the athletic field was sold. The indebtedness on August 31, 1947, was $14,000.

Six camping periods were scheduled during the summer of 1947. From the beginning, local churches, districts, Conference organizations, other denominations and non-church groups used the facilities. Sixty-three days were devoted to various types of Christian education during the summer and fall of 1948.

A finance plan adopted in 1948 asked each church in the Conference to pay annually an amount equal to 25 cents per average attendance in Sunday School. The indebtedness was liquidated in 1951.

During the 1950 camping season 54 churches sent 647 campers to the seven Conference camps—the largest number ever.

The sum of $45,000 had been expended for improvements and equipment from 1945 to 1952. In that year plans for expansion and further development were presented and approved by the Conference at a cost of $70,000. This was to be apportioned to the churches. Additional property was purchased at a cost of $31,000.

At the end of the five year period $68,000 of the $70,000 apportioned to churches was paid. The Conference voted in 1957 to ask the churches to continue to contribute annually at the rate of $1 per average attendance at Sunday School.

A swimming pool was constructed in the latter part of 1958 at a cost of $50,800. Another five acres of land was purchased on the western edge of the property for $2,500.

---

[17] *Ohio Miami Conference Minutes*, 1969, 76.

The Director reported that 1,285 persons had used the camp in 1958. Scheduled for the summer of 1959 were six Junior Camps, three Intermediate, one Senior, one Youth, three Family Camps, and the annual Youth Fellowship Workshop. The total participation in these 1959 camps was over 1,500.

During 1962 approximately 135 acres of adjoining ground were purchased. The basic purpose was to develop a larger outdoor camping program. The sum of $50,000 was added to the indebtedness. The total debt in 1964 was $69,000. A new heating system was installed and 18,000 trees were planted. Twenty additional acres were purchased and 20,000 trees planted in 1965.

Plans for further improvement of the facilities were presented to the Conference in 1967. This included new bathroom and toilet facilities, enlargement and improvement of the dining room and a new kitchen. To do this work, an effort was made to raise $125,000 in addition to the contributions being made by the churches.

The final Conference report in 1969 indicated that six new bathrooms had been completed, the dining room ceiling replaced and the room redecorated. The remaining indebtedness was $62,000.

The report on the 1968 camping season showed these attendance figures.

Four Junior camps	443
Four Junior-Hi camps	167
Five Laymen's Family camps	570
Ministers' Family camp	57
Senior High	19
Kampference	97
Freshman-Sophomore	32
Music Camp	80
Part-time	30
Total	1,495

Town and Country and Urban Commissions

The Town and Country Commission continued its activity and its annual reports to the Conference. Representatives were sent to the National Convocations on the Church in Town and Country. Scholarships were granted to ministers to attend rural pastors' schools. Conference institutes were held. Special days, such as Rural Life Sunday and Harvest Home Festivals were promoted and the Conference was challenged to improve the church in rural areas. Specific local church and community studies were made. Participation in the CROP program was encouraged.

In 1951 the Conference institute program was dropped and the members of the Commission offered to assist individual churches to increase their effectiveness.

Rev. Charles Fryman received the Rural Minister of the Year award for E.U.B. pastors in Ohio in 1953 as other Conference ministers had in the past.

In 1958 the Town and Country Commission asked "permission to study the possibility of a pilot project in the larger parish plan centering around one of our stronger rural churches." [18] The Conference apparently took no action on this request and no mention was made of it in 1959. It may be that the fruit of this seed was the Covenant Parish constituted in 1966.

---

[18] *Ohio Miami Conference Minutes*, 1958, 107.

The Commission in 1962 and 1963 offered scholarships for ministers to attend the six-weeks Hospital Clinical Training Program at Miami Valley Hospital.

An Urban Church Commission was appointed for the first time in 1951. It attempted to make churches aware of the changes occuring in urban communities through leaflets, bibliographies and "The City Church" magazine. It studied proposed new mission sites. It encouraged the use of the new denominational church self-analysis schedule.

A conference on the status of the church in Dayton was held on May 9, 10, 1954. An institute was held in January 1961 to study the Appalachian people and their problems when moving to the city.

This Commission also offered scholarship aid for participation in the Clinical Training Program at Miami Valley Hospital.

Continuing its interest in new missions, the Commission assisted in surveying the Shaker Road area east of Middletown to determine the advisability of establishing a church.

The two Commissions cooperated in several projects. A Church Life Institute in 1953 studied the theme, "The Church in the Rural-Urban Fringe." The following year the Town and Country, Urban and Social Action Commissions cooperated in a Community Life Institute.

A major project undertaken by the two commissions was the Parish Evaluation Program. During 1960 the strategy and instruments for this were developed. The study and the preparation of recommendations were carried through the next two years. These Commissions were given a minimal role in Conference structure after 1964 and eliminated in 1967.

Conference Brotherhood

After Wesley O. Clark had spoken before the 1941 Conference, emphasizing the need for organizd men's work, Bishop Clippinger appointed him as temporaray chairman for organizing a Conference brotherhood. After a meeting of the men present on September 17, 1941, W. C. Arthur reported to the Conference the nominations for officers of the Miami Conference Brotherhood. Elected were Clyde Demmit, president; Ben Kitchen, vice-president; John L. Jones, secretary; and David Noggle, treasurer. Mr. Demmit resigned during the year and Glen Massmen was elected president by the Council of Administration. For several years the officers of the Brotherhood were elected by the Conference.

In 1945 action was taken to have next year's Conference open on Monday evening with the Conference Brotherhood in charge and that it be a banquet meeting. The Wednesday evening session of that Conference also emphasized brotherhood work. President A. T. Martin reported 19 Brotherhoods in the Conference of which 11 were chartered.

At the banquet on September 16, 1946, more than 250 men heard Dr. L. L. Huffman, a vice-president of the National Brotherhood, speak on Brotherhood opportunities and projects. This Monday evening pattern of meeting prior to the opening of Conference was followed for many years with the attendance reaching a peak of about 400.

The work of the Brotherhood was carried forward through four Commissions: The devotional life, Christian training, Christian service, and Christian fellowship.

The superintendent reported in 1954 that the Conference Brotherhood deserved a great deal of credit for emerging as a Conference organization against a tremendous amount of inertia in the local churches.

In 1955 Men's work became a part of the promotional work of the Committee on Christian Education. District men's groups were formed to strengthen the total brotherhood work in the Conference. The name of the organization was changed in 1956 to E.U.B. Men.

An overnight retreat for men was inaugurated in 1960. An annual Men's Congress was held each year. The attendance in February 1961 was 250.

In 1965 the E.U.B. Men were given the responsibility of securing a lay associate in each church to help Otterbein College with publicity and finance.

Indicating some weakness in this phase of the Conference program was a proposal by the Program Council in 1967 to develop a well-organized and functioning Conference E.U.B. Men's work. Finally, in the Council of Administration minutes of 1968 is the action authorizing the dispersement of accumulated funds held in the name of the Conference E.U.B. Men, which was no longer active.

CHAPTER 13

MIAMI CONFERENCE, 1947-1969 (Continued) (Ohio Miami Conference after 1950)

Social Concerns

The last 25 years of Miami Conference history was a period of increasing concern about the social problems of the community and nation.

The official stand of the Conference was opposition to liquor. The churches believed that legislation made it no less an evil. Even so, the trend in churches and the attitude of many church members was toward toleration and acceptance.

Speakers representing the temperance forces were used in most of the annual sessions. The secretary of the Ohio Anti-Saloon League said in 1947 that 65 local option elections would be held in Ohio that year. The name of the state organization was changed in 1949 to Temperance League of Ohio.

The resolutions committee report adopted at the 1948 Conference protested the inclusion of tobacco and liquor in the European Recovery Program. In the same session the Conference voted a vigorous, aggressive attack upon the alcohol problem. A later emphasis was on alcohol education in the local church, urging observance of Temperance Sunday. In 1953 churches were asked to cooperate with Alcoholics Anonymous groups and to participate in Institutes on Community. The Yale School on Alcohol Studies was promoted and in 1954 the Conference statement spoke against liquor advertising on radio, TV and in publications. For a number of years the Conference elected Temperance League Trustees.

The Christian Social Action Committee attempted in 1961 to lead the churches to move politically in favor of the 500 foot bill and the Implied Consent Bill in the Ohio Legislature.

The Conference continued to support the state organization after the name was changed to Ohio Council on Alcohol Problems, Inc.

The Christian Social Action Committee was formed in 1948 and thereafter brought a report to each Conference session. In that year it emphasized World Order

and the Alcohol Problem. It recommended that each local church form a Committee on Christian Social Action and that this emphasis be included in the summer camp program.

The Committee did not report in 1950 but an evening session of the Conference emphasized this area of concern with a panel discussing "The Social Issues Confronting the Church as it Relates to War and Peace."

Some trends may be noted in the Conference's social concerns in this list presented here in the order of their appearance in the reports.

Encouraged able Christian laymen to accept the responsibility for political office and all persons to practice intelligently the voting privilege.
Universal military training
Christian Family Life
World Peace and United Nations
Race Relations
Inter-Racial Family Camp
Opposed liquor advertising
Promoted politically the cause of mental health
Fair employment practices
Personal contact with congressmen
Censorship of movies
Management-labor problems
Improved community life
Gambling and organized crime
Nuclear Testing
Pornographic literature
Abolition of capital punishment
Support of Urban Renewal
Juvenile Delinquency
Planned parenthood
Medical aid for the aged
Welfare services
Migrant workers

Conference Social Action Institutes were held annually beginning in 1956 and some district institutes after 1963. Though the annual report each year called for the appointment of Christian Social Action Committees in local churches, only ten reported in 1956 that they had such a committee.

Delegates were sent to numerous seminars, institutes, and schools, such as the Churchmen's Washington Seminar and the Racial and Cultural Institute in Chicago. Howard James gave leadership to this phase of the Conference program from 1951 to 1962. He attended many of these interdenominational meetings.

Though the Christian Social Action Committee was continued after 1963, it no longer reported separately, but as a part of the report of the Program Council.

Another effort to expand its outreach was made by asking the WSWS, EUB Men and Youth Kampference to include social action emphases in their programs.

Two significant projects were promoted by the Conference Committee, The Hartford Street Neighborhood House and FORCE.

The superintendent reported in 1958 that the Hartford Street Church requested discontinuance. The Committee on Boundaries recommended that

1. The church be discontinued as of June 12, 1958.

2. The pastor of Eastmont provide a spiritual ministry to the members until they are affiliated with other churches.

3. The Conference Board of Trustees and the Committee on Christian Social Action consider the development of an inter-racial fellowship at this location. [1]

Recommendations identical to the above were made by the Committee on Christian Social Action concerning Hartford Street. [2]

A special committee was appointed to carry out this mandate. The House was opened to children on December 13, 1958. In 1959 the Social Action Committee commended this committee for the program that was developed in the Hartford Street Neighborhood House, giving special recognition to the staff persons, Mrs. Theodore Jeter and Ray Cartwright. The program was to be financed by contributions from churches, church groups and individuals. [3]

The property was transferred to the Conference Board of Trustees.

A special resolution was adopted in 1960 that this Neighborhood House receive sufficient funds from the Board of Missions to maintain and expand the program. This was referred to the Ways and Means Committee. That Committee recommended that

1. The Neighborhood House Committee plan a program of promotion and information.

2. That October 2 be Christian Social Action Sunday and that local churches take offerings. That groups in the churches make this House a special project.

3. That the Hartford Street House be given priority for 1961 for the funds raised from the one dollar per member assessment by the Board of Missions. [4]

The sum of $6,100 was paid to this project in the year 1960.

In 1961 the Council of Administration took this action, "Because the building housing the Hartford Street Neighborhood House will be confiscated by the City of Dayton for highway purposes, it was agreed to refer the future of this project to the Commission on Christian Social Action and the Board of Missions for joint study and recommendation. [5]

George Cooper of the Board of Management reported in June 1961 that in 49 weeks, operating on a four-day-a-week schedule, the center serviced children 15,729 times and adults 396 times.

In view of the necessity of selling the property to the city, the decision was made to end the project. The city took possession on January 1, 1962, after paying over $53,000 for the property. Of this amount, $43,000 was given to Eastmont to assist in the liquidation of its debt.

Another project, affecting black-white relations, in which the Conference was involved was an organization called FORCE. A number of black and white persons went to Chicago in the summer of 1967 to study community organization with Saul Alinsky. The decision was made to form FORCE as an all-black organization and

---

[1] *Ohio Miami Conference Minutes*, 1958, 48.
[2] *Ohio Miami Conference Minutes*, 1958, 50.
[3] *Ohio Miami Conference Minutes*, 1959, 49.
[4] *Ohio Miami Conference Minutes*, 1960, 69.
[5] *Ohio Miami Conference Minutes*, 1961, 48.

FORCE Associates, which would include whites. Associates was to open doors, give moral support and provide money for the operation of the office and program of FORCE.

The Division of National Missions of the Evangelical United Brethren Church provided support and encouraged seminary students and faculty, local churches, and Ohio Miami Conference to do the same. Though considerable opposition developed, the Conference approved some funds. After a few years, without accomplishing much, FORCE ceased to exist.

To sum up the spirit of the Social Action program of this quarter century, we quote from the Committee's report in 1957.

> The church must understand the social and economic causes of sin and misery. We are expected to awaken the sleeping conscience of mankind; we are to bring the judgment of the awakened conscience upon society. We are merely trying to be led by the Holy Spirit, so that in all our striving in all these things we might be able to realize the Will of God for our lives today. [6]

The Conference moved into the legislative field in a 1968 resolution concerning public assistance.

> That the Ohio Miami Conference of the United Methodist Church petition the Administration and Legislature of Ohio to devise programs, allocate sufficient funds and levy proper taxes in order to assure decent levels of health and human dignity, and that this resolution be sent to Governor Rhodes and to all Legislators of the Ohio Assembly who represent districts and areas within the bounds of the Ohio Miami Conference. [7]

Campus Ministry

The number of young people going to college and the percentage attending state universities was on the increase. The church had a vital concern for the spiritual life of these students. Though the churches adjacent to the campuses made an effort to contact these away-from-home youth, their resources were inadequate for the task.

The Conferences therefore offered some assistance. Miami Conference voted $100 in 1947 to assist with the work at Ohio State University. This was expanded the following three years to $840 for student work in the state universities in Ohio.

An Otterbein-Albright Fellowship was organized at Ohio State. A house was purchased in August 1949 to serve as the residence for the Director and center for the Fellowship. Tom Wedsworth was chosen Director and began his work on July 1, 1949. He also served students at other state schools in Ohio. The financial support was increased to $1,000 in 1951; $1,223 in 1952; $1,460 in 1953. $1,567 in 1954 and 1955. Tom Wedsworth resigned as Director in January 1955. Don Gorrell was elected to the position. He began his work on July 1, 1955. The Conference appropriation was $2,000 in 1956 and $2,100 in 1957.

The nature of the program at the center was reported to the Conference by the Director in 1957—Sunday morning student class, Sunday evening fellowship suppers and programs, Bible study, mid-week vespers, social events, and retreats. The Director also contacted students away from the center and participated in other student religious groups. He reported that the Ohio Ecumenical Student Council was the state organiza-

---

[6] *Ohio Miami Conference Minutes*, 1957, 53.
[7] *Ohio Miami Conference Minutes*, 1968, 108.

tion in which the denomination participated. United Christian Fellowship was also active in the state. [8]

The student work received $2,460 from the Conference in 1958; $2,706 in 1959; $3,200 in 1960.

Starting in 1960 this student work in Ohio became fully affiliated with the United Campus Christian Fellowship. The work broadened to a ministry to the entire university community. The Director became a University pastor and the center name was changed to Evangelical United Brethren University Center. The denomination also affiliated with the national UCCF.

Don Gorrell terminated his work and Norman R. Snook was elected University pastor as of July 1, 1960.

The work continued to take on new dimensions. The Conference approved a contribution of $3,600 per year for five years to develop facilities on the several campuses. In addition $3,500 was included in the 1961 and 1962 Conference budgets for program. The treasurer reported in 1969 that Campus Christian Life had received $8,043.

Pastor Snook reported in 1966 that work was being done in ten universities in the state.

Looking forward to the realignment of the Conferences of the United Methodist Church in Ohio, a provisional commission was established representing the Inter-Conference Commission on College and University Religious Life in Ohio to explore steps and structures to coordinate the campus ministries of the two churches. [9]

The philosophy of the campus ministry is summed up in a statement made by University pastor Snook, speaking before the Conference in June 1969.

> Our ministries in Ohio continue to deal significantly with the issues of higher education and the needs of persons in and around the institutions supporting the process of learning and training. They are in constant contact with the most conservative elements as well as with the more radical and active elements. It is extremely important that all Christians understand the problems and issues of our young people and our institutions in these radical times. We need to listen, to guide and counsel and to help all persons to find themselves in light of our Biblical history and faith. [10]

Ecumenical Relationships

The Ohio Miami Conference continued its good working relations with other denominations and with various Councils of Churches. It provided funds, personnel and leadership for the Ohio Council of Churches.

When the Ohio Council and the Ohio Pastor's Convention in the years 1945 to 1947 approved the building of a Temple of Goodwill in Columbus, the Conference approved a resolution in 1947 to support the project in such ways as may later be determined. [11]

In 1955, after receiving a request from Dr. B. F. Lamb for the election of a minister and a layman as trustees of this Temple, the Conference Council of Administration expressed disfavor, but referred it to the Inter-Conference Council for study

---

[8] *Ohio Miami Conference Minutes*, 1958, 88.
[9] *Ohio Miami Conference Minutes*, 1968, 108.
[10] *Ohio Miami Conference Minutes*, 1969, 37.
[11] *Ohio Miami Conference Minutes*, 1947, 53.

and recommendation. Later in the year it was decided not to elect trustees. Trustees were elected later, however.

The trustees in 1959 recommended withdrawal from the project because its operation was not being conducted in such a manner as to attract Protestantism to it. After some discussion and the presentation of a minority report recommending continuing representation, the Conference voted 37 to 16 to withdraw. [12] Apparently twice as many refrained from voting as voted.

The Conference gave excellent support to the Ohio Pastor's Convention and encouraged attendance. The Council of Administration voted in 1952 "to register the full-time ministers of the conference at the Convention at a cost of $1.50 each." [13] This practice was continued through the 1969 Convention, though the registration was much higher. The cost to the Conference was $332 in 1969.

The spirit of the Conference throughout this period was well-stated in a recommendation of the Committee on Christian Education in 1959: "That we participate in and support the work of the Ohio Council of Churches, the National Council of Churches and the councils on city and county levels." [14]

Superintendent Messmer reported in 1965 on the ecumenical thrusts of the Conference. He said,

> "The Conference is very active in the Ohio Council of Churches. We are represented in most of the Departments and support the Council budget to the extent of 10 cents per member.
>
> We are also involved in the Research and Planning Office in Southwest Ohio by budget participation to the extent of $900.
>
> We are supporting the ministry in the Basin Area of Cincinnati to the extent of $500.
>
> We . . . are the recipients of $1,000 support from the United Church of Christ for our work at Union Plains. We are searching for such an experience where the circumstances might be reversed.
>
> We have been substantially involved in the United Campus Christian Fellowship." [15]

As conversations went on and plans developed toward union with the Methodist Church, various reactions became evident. A resolution was presented

> That we continue to encourage the spirit of unity . . . but we give primary consideration to the spiritual unity and secondary emphasis to organic union.
>
> That we petition the General Conference to continue conversations with interested churches more nearly equal in size to the Evangelical United Brethren Church. This resolution was tabled. [16]

In each session, beginning with 1964, Bishop Herrick reported on the progress of the union proposal, including the scheduled datelines. Dr. Paul Washburn, Executive Secretary of the Commission on Church Union, spoke in 1965, 1966, and 1967. In the latter year the Conference was divided into small groups to study the Plan and Basis of Union. The ballot was taken in 1967 and the vote was, Yes—142, No—34,

---

[12] *Ohio Miami Conference Minutes*, 1959, 27, 97.
[13] *Ohio Miami Conference Minutes*, 1952, 36.
[14] *Ohio Miami Conference Minutes*, 1959, 47.
[15] *Ohio Miami Conference Minutes*, 1965, 50, 51.
[16] *Ohio Miami Conference Minutes*, 1961, 104.

Abstain—1. On the proposal of union of the Canada Conference of the Evangelical United Brethren Church and the United Church of Canada, the vote was, Yes—162, No—14.

The next step was the merger of the conferences in Ohio. A six-member planning commission was appointed to participate in long range planning for the church in Ohio. Eight guidelines were adopted in 1968 for Conference merger. These included the target dates culminating in the meeting of the new United Methodist Conference in June 1970. Thus, the Ohio Miami Conference of the Evangelical United Brethren Church lost its name identity, but became a very significant part of the West Ohio United Methodist Conference, which also included the Ohio Sandusky, the Ohio Southeast and the Ohio (West Area) Methodist Conference. [17]

In the petitions to the 1966 General Conference a resolution on the Consultation on Church Union was included.

> That the Ohio Miami Conference petition the General Conference meeting in Chicago, Illinois in November 1966,
>
> (1) to consider with favor the "outline plan of union" developed by Consultation on Church Union known as "Principles of Church Union," and
>
> (2) grant authority to the Commission on Church Union to participate in the negotiation of a specific plan of union in COCU, and
>
> (3) in the event of church union we request the United Methodist Church to authorize its COCU delegates to do the same,
>
> (4) that as General Conference negotiates the Plan and Basis of Union for the United Methodist Church it continually consider and strengthen the Evangelical United Brethren commitment to the Consultation on Church Union. [18]

The ecumenical spirit of the Conference had an even broader intent. On June 4, 1963, after the death of Pope John XXIII, a resolution was adopted and sent to Archbishop Karl J. Alter at Cincinnati.

> That the Ohio Miami Conference . . . joins with the body of Christ upon earth in solemn and joyous recognition of the life of service of this great man of God. We especially offer our sympathy to the great branch of the Christian Church which is thus bereft of his spiritual leadership. And we also pray almighty God that the personal qualities which made him so great in our minds may become increasingly our portion and that his good example . . . may not die with his mortal body, but may become an ever-widening stream which may by the will of God some day result in a united Christendom. [19]

At the morning session of the Conference June 6, 1968, Rabbi Joseph Weizenbaum, Associate Rabbi of Temple Israel in Dayton, brought the devotional address. [20]

Insurance and Pension

The Conference Ministerial Aid or Pension Plan goes back many years. A standing resolution with some guilding principles was adopted in 1922. The desire to in-

---

[17] *Ohio Miami Conference Minutes*, 1969, 102.
[18] *Ohio Miami Conference Minutes*, 1966, 75.
[19] *Ohio Miami Conference Minutes*, 1963, 134.
[20] *Ohio Miami Conference Minutes*, 1968, 39.

crease the benefits was always present but the Conference had to work only with the money available. The two sources of funds were a conference budget appropriation and the Otterbein Press dividend check. The total available in 1947 was $4,892. In that year retired ministers received $200 for the year and widows $100.

In 1950 a committee was appointed to study the above mentioned standing resolution. This committee reported in 1951 and the proposal was adopted that retirement aid be based on the number of years in the direct employ of the Conference. The amount per year of service would be reviewed each year. The maximum number of years was set at 30. Fifteen dollars per year of service with a maximum of $450 was paid in 1951. Widows received $185. Widows not on the current list received $65. The cases of ministers incapacitated by illness were treated individually.

Up to 1951 the Finance Committee of the Conference supervised the Aid program. The Ministerial Aid Committee first appointed in 1950, continued until 1963, when a Board of Pensions was appointed.

The amount per year of service was increased to $17 in 1955, $18 in 1958, $20 in 1959, $24 in 1963, $28 in 1964. Two important actions affected the aid recipients. In 1959, it was agreed that no minister who received more than $1800 as a supply pastor would receive ministerial aid. It was voted in 1963 that aid to various widows would be based on the number of years spent with their husbands in active service in the Conference.

In 1949 a committee was appointed to study Group Insurance for ministers of the Conference. No further action concerning this appears until the Council of Administration voted in 1951 that $2500 be transferred from the Trustees' Fund to the Group Insurance Fund for the purpose of securing group insurance for the ministers of the Conference. Demi Edwards was appointed secretary of the Group Insurance program. One of the continuing problems was the delinquency of some ministers in paying premiums.

The committee reported in 1954 that 84 men were on the insurance roster. This had increased to 96 in 1963. Active ministers under 72 years of age received a $3,000 life insurance policy for a premium of $22 per year. A Council of Administration action in 1956 required those delinquent in payment to appear before the Council.

The amount of insurance was increased in 1956 to $5,000 and the premium to $36.

Some changes were made in 1964. Delinquents were given a deadline to meet or be dropped. A thirty day grace period was adopted with automatic cancellation if premium was not paid prior to the end of that period. The life insurance was increased to $7,500 for those under 66 for a premium of $53.50.

The Conference also adopted Group Major Medical Insurance in 1964 with maximum coverage of $10,000.

Adjustments were made in this program after Medicare became available in 1965. Further adjustments were made necessary with the union of the churches and the conferences.

Bishop A. R. Clippinger

It is fitting to make special mention of the long and fruitful ministry of Bishop Arthur R. Clippinger, who served as Bishop of the Central Area and of the Miami Conference from June 1, 1921 to December 31, 1950, the date of his retirement.

An evening session of the 1950 Conference was devoted to honoring this fine servant of the Church. Dean Walter E. Roush read a sketch of his life. Dr. W. I. Underwood spoke as a pastor of forty years of association. His family was honored. A purse of more than $600 was presented along with a book containing the autographs of all who attended the sessions that day. Bishop George Epp characterized Bishop Clippinger "as fearless in defense of the truth, a man of vision, a friend of ministers, a colleague of distinction and a man of deep consecration." [21]

Bishop Clippinger responded by saying that he had come to Dayton forty years ago to become pastor of the Summit Street Church. "I was timid, but determined. I was ambitious, but careful." His retirement message was published in the 1950 Conference Minutes. [22]

It should be noted here that Bishop Clippinger lived in his own home on Grand Avenue. A memorial adopted at the 1950 Conference was sent to the General Conference asking the church to buy residences for the bishops. After favorable legislation a residence was purchased on Harvard Boulevard for Bishop Fred L. Dennis, who succeeded Bishop Clippinger.

New Developments

Other changes and new developments are here mentioned briefly.

Beginning in 1952 the Conference assumed the cost of moving ministers within the Conference area. A Committee on Transportation was appointed to employ the mover, arrange the schedule and establish the necessary regulations.

This did not apply to student pastors. For ministers moving into the Conference, the Conference paid one-third, the church one-third and the minister one-third.

Seventeen moves were made in 1953 at a cost to the Conference of $2,035. The cost in 1961-62 was $5,548.

A resolution was adopted in 1969, "that we instruct the secretary of our Annual Conference to send a letter to the Board of Publication of the United Methodist Church indicating that we would be pleased to see Cokesbury join Project Equality." This was an effort to get organizations and institutions to do business only with establishments that practice fair employment.

To indicate somewhat the scope of the work of the Board of Christian Education, it appointed in addition to the age-group directors, three others; Director of Campus Christian Life, Director of Audio-Visuals, Director of Recruitment.

In 1964 a Conference Staff Committee of four ministers and three laymen was first appointed. This continuing committee was to confer with members of the staff on any matters which either wished to discuss. It served as a liaison between the staff and the members of the Conference, reporting as necessary to the Conference Council of Administration. [23]

Membership statistics for the years 1947 through 1969 indicate a few important facts.

1. Church membership increased each year until 1959, then decreased until 1967 and decreased again in 1969.

---

[21] *Ohio Miami Conference Minutes*, 1950, 26.
[22] *Ohio Miami Conference Minutes*, 1950, 65.
[23] *Ohio Miami Conference Minutes*, 1964, 22.

2. Church attendance increased until 1953. After a drop that year it increased again until 1958. From then on it moved slightly up and down but in 1969 was lower than at any time after 1954.

3. The percent of church members attending the worship service had generally increased until 1965, but was lower in 1969 than in any year after 1953.

4. Sunday School attendance was lower in 1968 and 1969 than in any other years during this period. The highest attendance was in the years 1956-1958.

The Sesquicentennial

The Ways and Means Committee of the Conference and the Conference by adoption of this report in 1959 called upon the Conference and the local churches to observe the sesquicentennial of the Conference in these several ways.

1. An Increase of Attendance Crusade in Sunday School and morning worship from World Communion Sunday to Christmas in 1959.

2. An historical pageant to be presented in 1960.

3. A special committee to plan and promote the celebration.

4. A history of the Conference be prepared by the historian and the trustees.

One evening session of the 1960 Conference was in celebration of this event. A slide presentation in honor of the 150th anniversary of the Ohio Miami Conference was the feature of the program. Many local churches observed the anniversary on October 23, 1960 and an historical pageant was presented in the Belmont High School on October 26 and 27. More than 4,000 people saw this pageant, "Prevailing Hope," written by Milford Ater and an advisory committee and also directed by Mr. Ater. Robert Copeland served as production manager and many local church people worked in the cast.

A twenty-four page pictorial booklet was published with the title, "150 Years in Southwestern Ohio." A fifteen page historical supplement was also included in the 1960 Minutes. The Conference historian in his report to the 1961 Conference said,

> 1960 is gone and the achievements, successes and failures, joys and sorrows of the first 150 years are a matter of record and cannot be changed. However, the future belongs to us. History is being made each year, each month and each day. [24]

1969 is also gone. With it went the Evangelical United Brethren Church and the Ohio Miami Conference. But where did they go? Not out of existence. The stream of Miami Conference service and influence which began in 1806 and 1810 carried in the minds, hearts and lives of many thousands of people flows on in a new structure, under a new name, with some new faces in places of leadership. But it is now a larger stream with greater potential, sufficiently strong in the state of Ohio to effectively minister to the end that his name will be glorified and his Kingdom come.

---

[24] *Ohio Miami Conference Minutes*, 1961, 89.

CHAPTER 14

EDUCATION

Most of the early members of the Church of the United Brethren in Christ were farmers. Many had limited opportunity for schooling though they had an active interest in education for their children and for the leadership of the church.

The desire for instruction and learning is indicated in the action of the second General Conference. In a section of the revised Discipline under the heading "pastoral work" is this statement. "Every preacher should make it his duty to instruct the people on every occasion, both public and private." [1] An emphasis on the instruction of children is found in another section, "Wherever children are found . . . speak freely with them, and instruct them diligently." [2]

This attitude reflected the interest of the rather highly educated founder of the United Brethren Church, Philip William Otterbein. The 1785 rules of Otterbein's Church states, "The Church is to establish a German School as soon as possible, the vestry to spare no effort to procure the most competent teachers and devise such means and rules as will promote the best interests of the school." [3]

After the death of Otterbein the emphasis in the church turned more to preaching, revivals and camp meetings. Not only was the church indifferent to education, but a certain amount of opposition developed. The Miami Conference had its staunch supporters of education from the earliest years, but some opposition or indifference also existed.

The Sunday School

The Sunday School movement started in London in 1780. Soon thereafter some of the early United Brethren preachers assembled children for religious instruction. One of the pioneers was the well-educated John George Pfrimmer. He was born in France in 1762 and came to Pennsylvania in 1788. He became a preacher in 1790.

Christian Newcomer recorded in his Journal under the date of May 21, 1800, "Today I came to Brother Pfrimmer's. About thirty children had assembled at his house to whom he was giving religious instruction." [4]

In 1808 Mr. Pfrimmer moved to Harrison County, Indiana, an area that was included in the Miami Conference when it was organized in 1810. Here he worked as a judge, physician, miller, farmer, and did some preaching. He organized fifteen or more churches from 1812 to 1821 and became a member of the Miami Conference in 1814.

The church which bears his name was organized in 1812 near Coryden, Indiana. In this Pfrimmer's Chapel in 1820 he formed the first Sunday School in the denomination, though he had certainly conducted classes near or in his Indiana home much earlier. This school had continued existence, its centennial being celebrated denominationally in 1920.

---

[1] *Doctrine and Discipline of the United Brethren in Christ*, Hagerstown: Gruber and May, 1819, 43.

[2] *Ibid*, 61.

[3] Otterbein's Record Book No. 1, as quoted in Paul E. Holdcraft, *The Old Otterbein Story*, mimeographed, p. 48.

[4] Samuel S. Hough, Christian Newcomer, *His Life, Journal and Achievements*, Dayton: Board of Administration, 1941, 42.

A union Sunday School was formed in the New Haven community in 1820. Its sessions were held in the United Brethren building after it was built in 1850.

A Sunday School was started in Germantown in 1828 in the building owned jointly by the Lutheran and Reformed churches. This was discontinued in 1830 for lack of community support. The United Brethren people then started a school in their building in 1835 in cooperation with the Methodists. This continued, though the Methodists organized their own school a few years later. [5]

Miltonville formed a Sunday School in 1832. John Kelly, groceryman and school teacher, though not a member of the church, directed Sunday School sessions from April to November in 1832, 1833 and 1834. The school closed after Kelly moved from the community, but it was reestablished three or four years later. Beginning in 1853 the sessions were extended to the full year.

The church people in Lewisburg organized a union school in 1839. All the churches accepted responsibility for conducting their own schools after 1855.

The Newcomer school was formed in 1839, meeting in a log building north of Springfield owned by the Baptists. This could probably be considered the beginning of the Lagonda Sunday School.

These schools followed a somewhat similar pattern of operation, which was described by E. W. Hoffner, pastor at Mt. Pleasant in Hamilton County, Ohio. In a letter to the editor of the Religious Telescope in 1841 he wrote,

> Mt. Pleasant Evangelical Sabbath School* has been in operation one year. The order for the two-hour session is 1) Sing and pray, 2) Recitation, 3) Reading, 4) Lecture, 5) Singing, 6) Prayer.
>
> The books that we use are the New Testament for all who read; and those who cannot, we use the same books that are used in common school—not admitting any fictitious works into the school. Each scholar learns as many verses in the Testament as he can through the week, and the scholars recite them on the Sabbath to their respective teachers. It now embraces about 50 boys and girls. Generally there are five hundred verses recited each Sabbath; and we can see a visible improvement in the morals of our youth. [6]

As the Sunday School movement continued to grow the General Conference of 1849 passed this resolution.

> Whereas the Sabbath School institution is in every way worthy of our highest regard and untiring efforts to promote as a branch of the Christian Church, Resolved therefore that we labor to have Sabbath Schools organized throughout the church. [7]

The Miami Conference voted in 1850,

> that as a Conference, we pledge ourselves to carry out the recommendations of our General Conference, in relation to Sabbath Schools. That we use the books published by the American Sunday School Union until our publishing house can furnish us with suitable books of our own. [8]

---

[5] J. P. Hentz, *Twin Valley: Its Settlement and Subsequent History*, 1798-1882, Dayton: Christian Publishing House, 1883, 196.

* For many years the term Sabbath School was used instead of Sunday School.

[6] E. W. Hoffner, "Letter," *Religious Telescope*, I, August 18, 1841, 14.

[7] *Origin, Doctrine, Constitution and Discipline of the United Brethren in Christ*, Circleville: 1850, 82.

[8] *Miami Conference Minutes* (handwritten), 1850, 272.

Each year the Conference adopted strong resolutions for the support of these schools. Preachers were requested to give all possible aid.

Brother Chidlow of the American Sunday School Union addressed the Conference in 1852 on the subject of Sabbath Schools, after which the delegates expressed continuing and growing confidence in the spirit, objectives and labor of his organization.

A report on the Brown's Run Sabbath School appeared in the Religious Telescope in 1857. The writer said that the school was organized about six years ago. However, it dragged most of the time because of a lack of interest in Sabbath Schools, though in that year it had about 100 scholars. [9]

This report from Brown's Run mentioned a new element in the Sabbath School movement—the celebration. On the previous Saturday the school had its first celebration in a grove near the chapel on the Samuel Hetzler farm. Three appropriate addresses were delivered to the large audience. Rev. P. C. Hetzler delivered "An Address to the Sabbath School Scholars" denouncing whiskey, tobacco and slavery in very plain terms. Rev. W. G. Wells used the topic "An Address to Preachers and Teachers." Rev. John Coons spoke on the fashions and allurements of the present age. [10]

These celebrations assumed considerable importance and were frequently reported in the Religious Telescope. One was held in a grove in Darke County. Five or six schools participated and thousands of persons were present for the dinner, musical program and addresses. [11]

A month later a celebration was reported at Castine. Representatives from six schools met in town and marched to the grove carrying banners. Twelve hundred people attended.

Brass bands were frequently used. Some of the celebrations were interdenominational. One of the largest was held on August 17 and 18, 1859 in Reel's Grove near Farmersville. Nine schools were represented and 4,000 persons attended.

The trends in the Sabbath School movement were indicated in two conference resolutions. A resolution in 1863 required that each preacher preach one or more discourses on the Sabbath School; that the children be gathered for instruction and that this consist largely of Bible truth orally given; that ministers confer frequently with Sabbath School superintendents; that teachers use commentaries and a collection of Sabbath School songs; that these schools be continued the entire year. [12]

A new emphasis appeared in 1865 in a resolution,

> That the Sabbath School is designated as an auxiliary to the church, and not as a substitute for it. Hence it should always be subject to the control of the church; and it should be the constant aim of superintendents and teachers to induce the children to attend public worship when possible, and thus lead them to Christ and into the Church. [13]

Other innovations were adopted by the Annual Conference in succeeding years. In 1867, "We recognize no difference as to color in admitting children into our Sunday Schools." In 1869, "We should have a graded system in all our schools." In 1871, "We recommend that wherever possible Sabbath Schools in our churches be United Brethren schools," and "That greater pains should be taken to render our Sabbath

---

[9] *Religious Telescope*, VIII, September 30, 1857, 16.
[10] *Ibid.*
[11] *Religious Telescope*, IX, September 15, 1858, 6.
[12] *Miami Conference Minutes*, 1863, not numbered.
[13] *Miami Conference Minutes*, 1865, not numbered.

Schools as occasions of devout study of the Scriptures and sessions of fervent spiritual worship rather than times of mere artistic and social enjoyment." In 1874, "We do not favor inviting unconverted persons to teach in our Sunday Schools."

In 1876 the report on Sabbath Schools said,

> We believe that the international series of lessons and lesson leaves which have come into such general use during the past few years mark an era in the history of the Sabbath Schools, and it is our firm conviction that none of our schools can afford to be without them. [14]

The next year the Conference recommended the cultivation of music in all schools. A strong plea was made in 1879 for improved teaching through weekly teachers meetings, the use of books by teachers, and the establishment of Sabbath School libraries. It was also voted to entreat the faculty of Union Biblical Seminary to make provision for instruction in the work of Sunday Schools. [15]

The celebration of children's day was recommended in 1882. Three years later the Conference voted to emphatically disapprove the introduction of any other than United Brethren literature. Beginning in 1891 emphasis was placed on organizing Home Departments and in 1900 the Cradle Roll began to receive emphasis. An annual Rally Day was made a part of the program in 1894 and the years following.

The Sunday School was riding a wave of popularity at the turn of the century. One committee report began, "Sunday School—the very name is precious." The presiding elder reported in 1900, "This Department of church work is one of the most hopeful of any on the district." The next year the churches were urged to observe Sunday School week and Decision Day. In the early 1900's a constant appeal was made for the use of graded lessons. The Committee on Sabbath Schools in 1903 offered a resolution, "That the Conference disapproves of the action of officers of the Ohio State Sunday School Association, while holding conventions in our churches, of promoting the use of Cook's literature." [16]

The Committee reported in 1903 that 83 percent of the members received into the church came through the Sunday School. Presiding Elder P. M. Camp said in 1905 that the Sabbath School was the great Christianizer and generator of life in the community of any church.

The next step was the inclusion of adults in the Sunday School program. Superintendent C. W. Kurtz reported in 1908 that many schools had organized classes and were emphasizing the adult movement, and quite a number had men's classes.

The emphasis on more effective teachers and teacher training came to the fore again in a standard set in 1910. One point was a worker's library of at least six volumes.

During the next decade, Sunday Schools went on as usual, increasing schools, scholars and teachers. The reports still indicated that too few of the teachers were receiving training and that improvement was needed in efficiency and effectiveness. An Increase Campaign was initiated in 1914. In 1917 the Committee called for family worship, religious instruction in the home and memorizing of more Scripture passages.

When the Conference began to function with a Board of Christian Education in the early 30's the Sunday School received a little less attention, though much emphasis

---

[14] *Miami Conference Minutes*, 1879, 33.
[15] *Miami Conference Minutes*, 1879, 33.
[16] *Miami Conference Minutes*, 1903, 54.

was laid on leadership training, good curriculum materials, efficiency of operation, effective organization and some broadening of the time schedule.

A major objective in 1942 was the United Brethren Sunday School Advance which was a part of a larger interdenominational program. The Conference held a Christian Education Institute on September 26, 1942 to plan for this Advance. Little was reported as to the results of this effort. The Sunday School statistics did not reflect any results of an effective campaign.

When Vacation Bible Schools and Week Day Schools of Religion appeared on the Christian Education scene, the Conference began to promote these as adjuncts to the traditional Sunday School. After a slow start, catechetical and doctrinal instruction classes became quite common in preparing children, youth and adults for church membership. In some cases these were placed in the Sunday School time schedule.

It is quite apparent that with the broadening of the total Religious Education program in the local church and the Conference, the Sunday School received less emphasis. The trend toward an activist emphasis in the total Church program led some people to discount the adult Sunday School because so little of mission issued from the weekly sessions. The result was more than a decade of Sunday School decline, as shown in the following table.

SUNDAY SCHOOLS

Year	Schools	Scholars	Teachers
1864	68	4,689	645
1874	77	5,375	803
1884	87	8,071	1,115
1894	94	11,142	1,515
1904	107	14.269	1,768
1914	111	23,177	2,025
1924	*108	26,132	2,307
1934	113	26,116	2,279
1944	108	22,536	2,149
(1953	119	27,664	2,057)
1954	122	26,306	2,154
1964	115	23,740	1,806
1968	114	20,822	1,790

* Churches

With some exceptions these figures are for the last year of ten-year periods. Some changes, not seen here, may have occurred within these decades. The Sunday School was a growing movement in the Conference until 1924 when it declined until 1944. The peak year was 1953 after which the trend was downward to a low of 20,822 in 1968.

Conference Organization and Program

This action was taken at a Sabbath School meeting in Lewisburg in the spring of 1862.

> That we request every United Brethren Sabbath School in the Miami Annual Conference to appoint three or more delegates to assemble in Convention in Lewisburg the first Wednesday in August 1862 for the purpose of considering the best means and methods of promoting the interests of

Sabbath Schools, and securing unity of action in this important work.

As a result of this action and proper promotion, the first Conference Sabbath School Convention was held at Lewisburg on August 6, 7, 1862. In reviewing the situation the convention leaders said that 25 or 30 years ago little attention was paid to the organization of Sabbath Schools, partly because ministers travelled large circuits and had no time to give to organization. Furthermore, few church buildings were available. Now, however, the movement had grown so that Sunday Schools were accepted as the nursery of the church. [17]

This Lewisburg Convention was a decided success, discussing the theme, "How we can become more efficient as teachers." A constitution was adopted forming the Miami Conference Sunday School Association, the purpose of which was to promote the interests of Sunday Schools, encouraging those already formed, consulting to find the best ways of advancing the cause of Sunday Schools, and to collect statistics. Daniel Berger was elected the first president.

The following set of resolutions was adopted: that Sunday Schools should be separated into Departments to suit the ages of the children; that each school be taxed 25 cents to defray the necessary expenses of the Association; that the penny collections be adopted by all schools to educate the rising generation in systematic and continued acts of benevolence and to further the great good cause of missions.

The status of the Sunday School movement in the Conference at that time is indicated by the statistics which were presented to the Convention. [18]

When the Association met the following year at Seven Mile, the statistical report showed 71 schools; 5,838 pupils enrolled, with an average attendance of 4,256.

The General Conference of 1865 established the Sabbath School Association of the United Brethren Church. The first meeting was held in the home of W. J. Shuey in Dayton, Ohio, on June 15, 1865, and the second in November of the following year in the United Brethren Printing establishment in Dayton.

The eighth annual Miami Conference Sunday School Convention filled the new Eldorado Church in September 1869. D. L. Rike presided. A resolution was adopted proposing the organization of temperance societies in all schools. The schools were urged to cooperate with the General Sunday School Association and to take a special collection for its support.

Not every year was a good one for this Conference organization. The Convention held in October 1875 reported that the president and secretaries were absent and that most of the officers had not performed their duties during the year. Many of the ministers and laymen who should have attended were absent.

These resolutions were adopted in 1882.

1. That the organization of our Sunday Schools should be controlled by the church from which its authority is derived and for whose work the church is held responsible.
2. That the teachers should put forth special effort to secure the conversion of the children and bring them into visible connection with the church.
3. That we affirm a previous opinion of this Conference that "a minister is

---

[17] *Religious Telescope*, XII, August 13, 1862, 198.

[18] See page 71.

seriously lacking in preparation for his work who is not an efficient and intelligent worker in the Sunday School." [19]

In 1886 the Sunday School Association and the Ministerial Association, which had been organized in the early 1850's and meeting regularly since that time, were consolidated. The merged Associations continued annual meetings.

The changing emphases in these Conventions is indicated by the topics in the 1890 session, in the first list below, compared with those presented in 1903, in the second list.

Christ's Methods of Teaching
The Superintendent
The Teacher
The Primary Department
The Preacher's Theme
Present Prospects of Our Church

How to Get the Sunday School to Attend the Preaching Services
The Test of the Efficiency of the Preacher
The Test of the Efficiency of the Sunday School
How to Promote Revivals
What does the Pew Expect from the Pulpit
What does the Pulpit Expect from the Pew
Child Conversion

The theme of the 1907 Convention was Missions.

In 1910 the Sunday School Association met in a joint meeting with the Branch Christian Endeavor Union. This pattern, with a few exceptions, was followed for many years. In a joint session in Eaton in 1925 the two organizations merged into one called the Miami Conference Sunday School and Christian Endeavor Union. This unwieldly name was later changed to Christian Education Union.

The General Conference of 1929 united the Boards in the field of Christian Education into a Board of Christian Education on the general church, the conference, and the local church levels. Nearly all the educational phases of the Conference program continued under the supervision of this Board of Christian Education from 1929 to 1969. Beginning in 1930 the division of program planning and personnel training was made on the age-group level with Directors for children, youth and adults.

This action had been anticipated by Miami Conference, which in 1923 urged local churches to elect Directors of Religious Education. This was followed the next year by the appointment of Rev. J. Gordon Howard, on a part-time basis, to work with Sunday Schools and Christian Endeavor Societies.

A transition was also made in the early 1930's from a Convention to a school type of annual Christian Education meeting. These were first held in the old seminary property which had been purchased for the Xenia Church. Sixty-two young people were given credit in the 1933 school.

To help the Conference make this change, a Summer School of Methods was established on the Otterbein College campus. Fred L. Dennis, president of the Conference Sunday School Association, reported in 1924 that the Association gave hearty endorsement to the Westerville school and urged local churches to help finance their students

---

[19] *Miami Conference Minutes*, 1882, 26.

who attended. Miami Conference sent trainees to this school as long as it existed.

The Conference leadership education school moved from Xenia to the Bonebrake Seminary campus in 1934, to the Methodist Camp at Sabina in 1942, and finally to Camp Miami in 1946.

The program sponsored by the Board of Education in the Conference became more extensive, calling for more specialized training of leaders. To illustrate this without giving details for each year, the Conference activities as listed by the Board of Education included,

Conference Brotherhood Annual Meeting
Conference Brotherhood Retreat
One Day Children Worker's Institute
Adult Convention
Young Adult Institutes
Seminar on Christian Higher Education
Youth Rallies
Church School Superintendent's Conference
Conferences on Audio-Visuals, Dramatics and Music
Laboratory Schools
Youth Kampference
Curriculum Conferences
Eighteen Camps serving over 2,000 persons

This extensive program led the Board to recommend to the Conference the employment of a full-time Director of Christian Education. Charles Messmer was elected as Program Director in 1955.

Higher Education

The United Brethren Church was somewhat slow in moving into the field of college and seminary education. Miami Conference gave early leadership as the church moved to develop such schools. A rather lengthy resolution was presented in the 1844 session. Though uniquely written, it expresses a sincere concern.

> Whereas, there is not an institution for the education of our youth or children, and those of any others who may wish to be under our tuition; under the superintendence of the United Brethren in Christ, for the higher branches of learning, and our youth and children, if they wish to pursue such, or even the minor branches have to be taught by others, and sometimes of a rather loose character, embibing error, or the peculiar ideas of others, therefore
>
> Resolved, that we the members of the Miami Annual Conference do recommend to the General Conference, the propriety of taking into consideration the building and establishment of such an institution, among us as a church; to be located where that body may think most suitable.
>
> Resolved also, that General Conference recommend some regular course of theological and literary reading during the probation of the licentiates, in the conference of which they are members, before their ordination to the office of elder, in the Church of the United Brethren in Christ. [20]

---

[20] *Miami Conference Minutes*, 1844, 130.

This resolution was signed by B. P. Wheat, William Collins and Francis Whitcom.

A continuing interest was indicated by a resolution presented in 1846 by William Davis and Asa Coho.

> Resolved that the Conference propose and agree to a union of itself with the North Indiana or White River and St. Joseph Conferences, for the purpose of building a house for Literary Purposes under the supervision of the church in accordance with such measures as shall hereafter be adopted. [21]

A second resolution was also presented, "Resolved that Bluffton, Wells County, Indiana be proposed by this Conference as a place of location for a church seminary." [22]

Earlier in this 1846 session a motion was offered that the Conference appoint one of its members "to deliver a lecture on that culture of the mind, called education at some time previous to our final adjournment." William Davis was appointed to deliver such a lecture on Saturday evening. [23]

For some reason not given the Conference voted in 1848 "that the Conference decline cooperation with the Otterbein University, for the time being." [24]

A resolution was adopted in 1850 that the Conference should have an institution of learning and that a committee of nine be appointed to receive donations and proposals for location. [25]

This action was reaffirmed the following year with the definite decision to erect an institution of learning. A vote was taken on location and Seven-Mile in Butler County was chosen. A Board of nine trustees was chosen to superintend the building and other affairs pertaining to the institution. The trustees chosen were Jacob Flickinger, A. W. Hess, Jacob Emrick, Henry Kumler, Jr., E. W. Hoffner, William Davis, W. Longstreet, Daniel C. Kumler, and John Kemp, Jr.

Two travelling agents were appointed to collect funds, but the building was not to be started until $20.000 was collected in cash and pledges. Jacob Emrick was chosen agent and Evergreen was chosen as the name for the college. [26]

Otterbein University continued to send a representative to the Conference sessions. Considerable thought and discussion were given to the merits of supporting Otterbein or undertaking the full support of a college within the Conference. This crystallized in the 1853 session when by vote of 25 yeas and 19 nays the Conference agreed to "cooperate with Otterbein University and discontinue the efforts on behalf of Evergreen College." In this same session the case for Hartsville University was also presented, but it was not mentioned in the Conference action. The support of Otterbein had three phases; financial, enlistment of students, and electing trustees. It was agreed that the liabilities toward Evergreen were to be paid from the first contributions from the Conference for Otterbein. W. Longstreet, Henry Kumler, Jr., and D. C. Kumler were elected trustees. [27]

The attitude toward Otterbein after 1853 was indicated in a resolution adopted by the Conference in 1856, "That we will present the interests of Otterbein University

---

[21] *Miami Conference Minutes*, 1846, 184.
[22] *Miami Conference Minutes*, 1846, 184.
[23] *Miami Conference Minutes*, 1846, 172.
[24] *Miami Conference Minutes*, January 1848, 256.
[25] *Miami Conference Minutes*, 1850, 268.
[26] *Miami Conference Minutes*, 1851, 298.
[27] *Miami Conference Minutes*, 1853, not numbered.

before our several congregations, and in every way in our power, endeavor to promote among our people, a sanctified education." [28]

The Conference maintained a standing committee on education which kept the delegates informed about affairs at the college. A continuing emphasis in this committee was on the need for physical, mental and moral training. A resolution in 1858 called on the trustees, "To vote for a by-law at the next meeting of the Board requiring all the students and teachers to perform a daily portion of labor for the benefit of their health." [29]

The college had problems. The Conference Committee on Education, referring to these in 1859 blamed the manual labor dpartment and errors in the management of the finances. Nevertheless, a resolution of support was adopted requesting that the school be made a thoroughly manual labor institution.

This pledge of support was renewed each year. In 1860 the Conference voted to accept a quota of $10,000 instead of the proposed $5,000. A total of $1,725 was pledged during the Conference session.

A report on the U. B. Church in the Miami Valley in the Religious Telescope in 1864 said, "Miami has done as much, if not more, than any other patronizing Conference for the success of Otterbein University." [30]

A movement was begun in 1884 to have Otterbein moved to Dayton. A long resolution presented to the Conference emphasized the advantages of Dayton over Westerville: the proximity of Ohio Wesleyan and Ohio State to Westerville, the possibility of cooperation with Union Biblical Semnary, the public libraries and the Publishing House, the prominence of Dayton as a city and as denominational headquarters. the large number of students from the Miami Valley. [31]

No action was taken on this proposal until in 1900 when the college trustees took action looking to the possible removal of the institution. It expressed itself as ready to entertain propositions from other localities. [32] Dayton renewed its proposition and backed up the proposal with an offer of land and the payment of $20,000 of the proposed endowment goal of $100,000. [33]

A conflict situation developed. Those favorable to moving to Dayton were charged with impure and unrighteous motives. Trustees from other cooperating conferences were charged with not representing the wishes of their conferences. Miami Conference adopted a resolution denouncing these charges.

When the college trustees voted on the invitation on July 23, 1901, it lacked nine votes of having the required number for approval. Dayton then withdrew its request and offered full support to the school. Henry Garst, disappointed with the spirit and outcome resigned as a trustee, representing Miami Conference. [34]

Throughout the years of this century, Miami Conference had heard a representative of the college speak at each annual session, adopted resolutions of support and supported the college with money, students and the requested trustee representation.

---

[28] *Miami Conference Minutes*, 1856, 14.
[29] *Miami Conference Minutes*, 1858, not numbered.
[30] *Religious Telescope*, XIV, March 9, 1864, 111.
[31] *Miami Conference Minutes*, 1884, 42.
[32] *Miami Conference Minutes*, 1900, 47.
[33] *Miami Conference Minutes*, 1901, 43, 44.
[34] *Miami Conference Minutes*, 1901, 53.

Education of Ministers

Special education for ministers was a matter of minor importance for the first fifty years of Miami Conference history. Some pioneers, however, were agitating for an educated ministry. A letter from George Bonebrake published in the Religious Telescope in 1861 contained the statement, "I am glad that our young preachers are getting education. I have read thousands of pages on my horse in going from one appointment to the other." [35]

The General Conference of 1853 voted that a "committee be appointed to prepare a course of reading and study for the licentiate preachers and to insert the same in the Discipline."

In 1866 a Miami Conference committee was appointed to promote collegiate education for ministers. The committee proposed a reference to General Conference that a theological course be devised and Biblical classes organized in our colleges as soon as possible. It also urged men going into the ministry to avail themselves of such courses. It further recommended financial aid to these students, the appointment of a committee to have general oversight of ministerial education and an annual offering for this purpose.

In 1869 the Conference report on education expressed deep regret that the church was still without a theological school. This pressure was having some effect. The Conference report in 1870 said, "We look with pleasure that the General Board of Education decided to begin the work of founding a theological seminary and that they took the initiatory steps." The Conference commended the enterprise to the favor and generous liberality of the people and requested each church to give Rev. J. Kemp, agent, a hearty reception. [36]

The Seminary was established in 1871, holding its first session in the Summit Street Church. The Conference promised support and welcomed Dr. Davis and Professor Funkhouser to this new venture within the bounds of Miami Conference.

During the 1871 Conference a considerable sum was raised for the support of the professors. Help was promised in raising funds for a building, a library and the securing of endowment funds.

The following year the Conference promised by vote, "That we will use our own influence to have those who contemplate entering the ministry to take a course in Union Biblical Seminary." [37]

The Conference kept encouraging the Seminary to provide its own building and praying that someone would help to make this possible. As an answer to these prayers Rev. John Kemp, Jr. provided the land at the corner of First Street and Euclid Avenue, where a new building was erected and used for the first time in 1879.

This left the school with a heavy debt and the increase in student body put it under obligation to provide more faculty and a larger library. In 1885 Miami Conference voted to give to the Seminary its portion of the profits of the publishing house and agreed that this be paid directly to the general manger of the school.

Miami Conference was close enough to the Seminary that it could make bold, intelligent suggestions concerning curriculum, faculty personnel and other matters. In 1881 it said, "We suggest as worthy of consideration that a course on missions be in-

---

[35] *Religious Telescope*, XI, April 10, 1861, 127.
[36] *Miami Conference Minutes*, 1870, 14.
[37] *Miami Conference Minutes*, 1872, 14.

cluded in the theological seminary." At another time it proposed a chair in Sunday School pedagogy.

The value of the Seminary course in preparing a young man for the ministry was indicated in the 1883 action, "That now and henceforth licentiates who are graduates of Union Biblical Seminary be excused from examination on books required in the course of reading but not from the Biblical doctrine." [38]

This attitude was supported by an 1888 statement, "We rejoice in the increasing prosperity of our School of Theology. Its able corps of professors and faithful general manager have our heartiest sympathy and cooperation. We shall, as hitherto, expect all our licentiates to take a course at Union Biblical Seminary." [39]

The Conference rejoiced with the Seminary in its receiving the Bonebrake gift in 1908. In 1911 the report on education contained the statement, "We commend the management for its foresight for securing ample and beautiful grounds in Dayton View for the relocation of the institution." [40]

Dr. G. A. Funkhouser of the Seminary faculty spoke before the Conference in 1914 on behalf of the proposed Seminary Extension study plan. The Seminary Bulletin defined this as, "An effort to extend stimulus and help in affiliation with the Seminary to the ministers in the active work in the matter of systematic study of the Bible." The program had the full support of the bishops, the General Conference and the Seminary faculty and Board of Trustees. Dr. Funkhouser was the guiding spirit in its operation.

A committee, composed of J. G. Huber, J. H. Dutton, W. M. Van Sickle and C. W. Kurtz, was appointed to promote this program in the Conference.

In 1914 topics were assigned to twenty Conference ministers for study and report. [41] A similar assignment was made each year to those who enrolled. A special committee was appointed in 1916 to examine and grade the papers during Conference. After four years of creditable participation a certificate was awarded.

After nine years of successful operation this Extension program was dropped in 1923. The Conference continued its full cooperation with the Seminary, providing funds and encouraging all young ministers to take a full seminary course. The school moved to its new Dayton View campus in the fall of 1923.

Miami Conference had a deep concern for the education of those ministers who sought some training before the Seminary came into being or who found it impossible to attend college or seminary. A Conference reading course committee reported for the first time in 1854. A few years later separate committees were formed for each of the three years of the Course of Reading. Still later a fourth year committee was added.

Beginning in 1930 the separate reading course committee for each year of study were replaced by a Reading Course Faculty. From 1949 to 1969 this work was carried on by a Board of Ministerial Training.

In the interest of in-service training a paper was adopted in 1907, "That we consider a practical course of reading for the active ministers of the Conference to be both necessary and desirable; that we authorize the appointment of a committee of three with

---

[38] *Miami Conference Minutes*, 1883, 30.
[39] *Miami Conference Minutes*, 1888, 48.
[40] *Miami Conference Minutes*, 1911, 47.
[41] *Miami Conference Minutes*, 1914, 82, 88.

the presiding elder as chairman to arrange such a course." [42] C. W. Kurtz, G. P. Macklin and J. P. Miller were appointed. This program seemed not to get off the ground.

In 1927 a group of pastors recommended that the Conference petition the Seminary to arrange an Extension Course for active pastors with a wide variety of subjects giving credit that would lead to a degree.

Miami Conference accepted the Seminary as the heart of the church. When, because of the building program, it became overwhelmed with debt during the decade of the 1920's, the Conference rallied again to its support. It said in a resolution presented by G. D. Batdorf and adopted in 1927, "Let us here resolve that as pastors and laymen of this great Conference we will do this thing and by the close of this quadrennium write the name of Miami in the first place among the conferences that have reached their full quota and more." [43]

Many students across the years received both living expenses and practical training by serving in Miami Conference churches as pastors, and as directors of Christian Education and Youth Work.

The continued support of these institutions of Higher Education is indicated in the adoption of a special resolution in 1961. [44]

> That beginning January 1, 1962, the churches pay $1.50 per member per year thus providing $53,656 for education and student aid to be apportioned as follows.
>
> a. 50c for Otterbein College to be used for development.
> b. 50c for scholarship aid to students from Ohio Miami Conference attending any E.U.B. colleges.
> c. 25c for the United Christian Campus Fellowship.
> d. 10c for scholarships for students of Ohio Miami Conference at United Seminary.
> e. 15c for living endowment at United Seminary.

CHAPTER 15
EVANGELISM

Local Church Evangelism

We call it evangelism but for many decades of Miami Conference history it was simply the work of the church. Ministers preached the gospel, harrassed sinners, won converts and added members to the church. They were God's messengers to the hosts of people lost in sin. Their effectiveness was measured by the number of souls saved and members received.

Ministers took delight in reporting their successes through the Religious Telescope. George Bonebrake wrote from Germantown in 1838, "As it respects our small station at Germantown about twenty have been added to our number since Conference." [1] A letter from John Goodrich in the same year reported "that the Stillwater Circuit had 180 members and that 79 were added." [2] With a little more detail, Isaac V. D. Robert-

---

[42] *Miami Conference Minutes*, 1907, 55.
[43] *Miami Conference Minutes*, 1927, 49.
[44] *Ohio Miami Conference Minutes*, 1961, 54, 55.
[1] *The Religious Telescope*, IV, (September 19, 1938), 74.
[2] *Ibid.*, (October 18, 1838), 82.

son wrote after he was appointed to Miami Circuit, "I then set off to Miami Circuit, on which I was to labor, went around twelve times during the year—preached 400 times—took in 110 members." [3] He reported the following year that during the first half of the year 138 had already joined the church.

A protracted meeting on the Greenville Circuit in October 1839 was reported in a letter as follows.

> On Sabbath a large concourse of attentive hearers convened at the Church. The preaching was attended with power. On Sabbath night the Devil let loose his battering rams collecting the scum of creation around the doors to disturb the worshippers; but God's people were engulfed in fervent prayer and he gave them a decided victory, for numbers came forward to be prayed for. On Monday we feasted bountifully and deliciously on God's love. Thirty-three joined the Church during the meeting. [4]

The pattern of these meetings was further indicated by a letter from I. V. D. Robertson writing about a meeting at New Baltimore in Hamilton County held from Saturday through Monday.

> The brethren have a very large meeting house here, but few members previous to this meeting. Wm. Eckels preached, John Sellers preached, Bro. Scamahorn preached. Bro. Geeting opened the love feast. 23 joined the church. I think we have done wrong to break up the meeting so soon, but we had but few preachers, and we were almost worn out. I have taken into society since the 4th of July 92 members. [5]

In 1840 F. B. Hendrix reported a protracted meeting in Brother Runyon's neighborhood and one in Peter Zearing's barn with the following preaching brethren present. Jacob Surface, James P. Eckels, Samuel Hadder, Jacob Kemp, Jacob Emrick and Henry Snell. He said,

> I have travelled eight rounds on my circuit and have taken one hundred and eleven members into the church; and still feel in hopes of taking in a goodly number more. I have taken in ten new preaching places on the south part of the circuit and sixteen appointments. [6]

Francis Whitcom reported on a revival in Lewisburg that same year.

> Glorious revival—Lewisburg on Stillwater Circuit. Quarterly meeting began on January 18 and still continuing. Our altar was crowded with mourners . . . Before I had left fifty had joined the church . . . This day I learned that twenty more had been received in the church. [7]

Quarterly meetings were basically used for revival purposes, often lasting for weeks. The Lord's Supper and a love feast were included. J. Scamahorn reporting from Five Mile in 1842 said concerning the love feast, "Saints rejoiced and shouted aloud—mourners wept—sinners trembled, and the glory of the Lord was visible; and to say the least of it, we had a good time." [8]

John Coons reported concerning the revivals on his circuit in 1848 that he had received 54 members into the Millville Church, 45 into Seven Mile and three into

---

[3] *Ibid.*, (December 26, 1838), 102.
[4] George Bonebrake, "Letter," *The Religious Telescope*, V, (October 30, 1839), 87.
[5] *Ibid.*, (November 13, 1839), 91.
[6] *The Religious Telescope*, VI (November 25, 1840), 93.
[7] *Ibid.*, (February 19, 1840), 13.
[8] *Ibid.*, VIII (April 27, 1842), 154.

Somerville. Henry Kumler, Jr., in his graphic manner described a revival at Lewisburg. "With my own eyes I saw mourners by the pile. I judged that there were not less than fifty wounded sinners crying for mercy." He also said concerning a meeting at Liberty, "There were thunderings and lightnings, earthquakings, some were killed, but they did not continue dead very long." [9]

A slightly different type of evangelism was reported by C. W. Smith in December 1858. He had gone to Germantown to go with pastor Dalton to assist in a meeting at Greenbush but found that the meeting had already closed. The two of them then spent the time in house to house visiting. Smith said, "It seems to me that those ministers who neglect to visit from house to house deprive themselves of an indispensable means of saving men." [10]

Revivalism and soul-winning preaching continued as the pattern of evangelism for the next twenty years. Presiding elder J. L. Swain reported in 1876 that almost all the fields of the district were favored with a gracious revival of religion during the year. Ten years later the reports indicated that some churches had good revivals. Ministers and laymen had lost some of their zeal for this type of evangelism.

A special four day consecration meeting was set up in Germantown on November 27, 1882 for preachers and laymen for prayer and the study of revival methods. Twelve ministers and nine laymen attended.

Rev. C. Briggs reported in 1883 for the committee on state of the church. He referred to a lack of success in real soul-saving and listed four reasons.

1. The fortifications of the ungodly have been greatly strengthened of late years.
2. The knowledge and cunning of the unsaved have rendered the methods of the church less effective.
3. Many unsaved have a high regard for morality and live as good ethically as Christians.
4. The need of the church to gain greater spiritual power. [11]

Each year in the period of the middle 1880's the presidisg elders expressed their regret that so few of the perishing multitudes had been saved. Toward the end of this decade the revival fires burned brighter and the number of conversions and accessions increased.

A worker's conference for ministers and laity was held at West Manchester in October 1888. The announcement said, "Come and get ready for the winter campaign for souls." The following October a similar two-day consecration meeting was held at Germantown for "better equipment for the coming campaign against sin." This type of preparatory meeting was scheduled each fall for nearly two decades. Such leaders in evangelism as J. Wilbur Chapman and S. D. Gordon were used as speakers.

The 1890's was a period of leadership concern about the evangelistic spirit. The presiding elder said in 1891, "There have been no wide-spread revivals." The report the following year said that the results of the protracted meetings were not up to the expectations of the pastors. In a report on the state of the church that year R. Rock said, "We need more old-fashioned revivals." "Scarcely any of our churches are ice houses, but too many of our preachers are more successful at preparing a cold meal than a

---

[9] *Ibid.*, N.S. 1 (February 5, 1851), 91.
[10] *Ibid.*, VIII (December 15, 1858), 59.
[11] *Miami Conference Minutes*, 1883, 54.

warm one, and too many of them keep on shooting powder that has been shot before." The writer also condemned decisions by holding up the hand or signing cards. [12]

By 1898 the revival movement had reached the state where the unconverted were not being touched as before. The presiding elder said that revivals resulting in large accessions were few, revivals in the sense of renewing of spiritual and church life were numerous. He further said that in 1898 the churches had the smallest number of accessions for years.

In the early 1900's the presiding elders and visiting evangelists were used by local churches to give revival leadership. Sunday School teachers were urged to work for the conversion of their students and decision day became a regular part of the Sunday School year.

In 1911 a resolution was adopted to elect a Conference Evangelist to hold evangelistic meetings in rural areas in cooperation with the pastors, who would be guaranteed a salary of $1200 to be paid, if possible, from the offerings. The selection of the evangelist was referred to the Conference Board of Trustees which decided not to appoint an evangelist but an evangelistic commission to study conditions in the Conference. Seven ministers were appointed.

This commission reported the following year emphasizing a social and religious survey, the development of a Country Church Fund and better pastors and longer pastorates. The ultimate result of this was a Rural Church Commission rather than an evangelistic program.

Meanwhile evangelistic meetings continued to be held, some cooperatively and some by individual churches with good results. In 1914 A. Dunkelberger presented a paper on evangelism. A committee on evangelism called for united campaigns in each district and the appointment of a Conference evangelist. Dunkelberger was appointed Conference evangelist and an evangelistic commission of five members was appointed. The evangelist held eleven meetings, delivered 317 sermons with 125 accessions. A portable tabernacle was purchased by the commission and dedicated at Johnsville on May 30, 1915.

Ira D. Warner presented a paper in 1915 emphasizing that soul-saving should not be limited to a period of revival but should be a year round effort. J. W. Kilbourne was appointed as Conference evangelist in 1915. He reported the following year that results were disappointing and that some churches did not have a single conversion. The reason he gave was lack of spiritual power. He held nine meetings with 115 decisions. W. I. Underwood was appointed the third Conference evangelist.

Back door losses of church members became a serious problem. The superintendent recommended in 1916 that a membership committee be appointed to look after all delinquents and to conserve our membership. This was referred to a special committee which reported later in the session. This report was approved.

1. A committee on membership conservation to be appointed in each church to minister to members so that they can be saved from delinquency and lapsing into inactivity and sin.
2. The board to select the most spiritual men in the church.
3. The committee to keep a constantly revised up-to-date record of the membership.
4. To set aside days and seasons for membership visitation.

---

[12] *Miami Conference Minutes*, 1892, 67, 70.

5. To train new members received into the church. [13]

The superintendent in 1917 called for more house-to-house evangelism by pastors. But he also said

> that we recognize the fact that the great majority of our folks live on the revival, that is, if there is a good meeting, then they are encouraged, many are revived in their spiritual life and work well; but if there is not a good spiritual meeting. then things are dead and many lose out in Christian life. This is not as it should be, but this is the fact which we as pastors and leaders must face.

Carl V. Roop was appointed evangelist, serving for three years. Superintendent A. R. Clippinger said in 1919 that the fires of evangelism are still burning, although it is in some places a smoldering fire. In that same year W. C. Andreas in reading the report on evangelism said, "As the church has softened down its message, trimmed its garments and pussy-footed among men the world has turned a cold shoulder toward the church and has not favored its efforts to be chummy with it and imitate its life." He made a strong plea for Personal Evangelism. [14]

A Conference evangelist was not appointed for 1920. However, each year a strong plea was made by a speaker, special paper or committee for more soul winning zeal and know-how by whatever methods.

The denomination established a department of evangelism, which continued for a few years. To this the Conference pledged full support. The evangelism report for 1924 urged the use of various approaches to reach people: Personal evangelism, Visitation evangelism, Correspondence and tract evangelism, Parent evangelism and Pulpit evangelism. The report indicated that fully one-third of the churches go a whole year without leading a soul to Christ or to church membership. [15]

During the 1930's a very brief report was made in each annual conference session deploring evangelistic inactivity, urging prayer and the deepening of spiritual life and the use of various evangelistic efforts. The Natonal Preaching Mission of the Federal Council of Churches was commended to the pastors. The latest type of evangelism promoted was educational specifically mentioned in 1938. Dr. Reuben H. Mueller spoke at the 1944 session on Evangelistic Christian Education.

A new evangelistic emphasis came in the denomination in 1945 to which the Conference Commission on Evangelism responded with a dynamic program geared to arousing, training and dedicating all pastors and churches. A one-day institute on evangelism became an annual event in the Conference calendar.

As the Conference moved into the 1950's much emphasis was placed on statistical goals. One of these was the standard of 10 win 1. Twenty-seven churches achieved this goal in 1953. In that year an evangelistic emphasis for each month of the year was adopted. [16]

A Conference-wide Christian Vocation emphasis was proposed for evangelism Sunday in 1961. A program for the conservation of inactive church members was also initiated. The next year the committee called for a United Evangelistic Crusade from Easter to Pentecost. Harvey C. Hahn, evangelism secretary, said in 1961, "There are

---

[13] *Miami Conference Minutes*, 1916, 88, 89.
[14] *Miami Conference Minutes*, 1919, 77-80.
[15] *Miami Conference Minutes*, 1924, 86, 87.
[16] *Ohio Miami Conference Minutes*, 1953, 68, 69.

plenty of people but the evangelistic zeal of church members is virtually zero-zero. Many will pay, many will attend, but who will tell the story." [17]

During the final years of the Ohio Miami Conference a Director of Evangelism and a Board of Evangelism were elected, but their reports were correlated into the report of the Program Council. It can be said that the evangelistic emphasis became quite minimal. It is interesting to note that the 1969 Conference Staff Report made no reference to evangelism. It referred to a net loss in membership, worship and Sunday School attendance. As though it may have been of some comfort, the statement was offered. "As you are probably aware our membership and attendance records are the same as reflected in national statistics of our own denomination as well as many others." [18]

The Camp Meeting

A phase of the early program of evangelism, similar to the local class revivalism, was the camp meeting. Historian Lawrence reported that this type of evangelism originated among the Presbyterians in Kentucky in 1799. Christian Newcomer reported in his Journal that he attended and participated in a camp meeting in Berkeley County, Virginia, beginning on August 11, 1804. He was also present at a Methodist camp meeting near Chillicothe, Ohio, in 1810. Lawrence also stated that the first such meeting held by the United Brethren in Christ was a four-day meeting beginning on August 17, 1815, at Rocky Springs, Franklin County, Pennsylvania. Two or three meetings were held the following year and more later as the values of the camp meeting became apparent. [19] By this method preachers could reach large numbers of people which was not possible in the small meeting houses.

These services were held in groves on easily accessible farms. People travelled many miles on foot, by wagon and on horsback to reach the sites. They carried tents, bedding and provisions to provide living situations for several days. In a later period tents could be rented and cabins and dormitories were made available.

The purpose of the meeting was to preach the gospel, to exhort, to convict and to convert sinners. Emotions were deeply stirred. The Holy Spirit moved mightily among the people.

The freedom of the early meetings had to give way to regulations and controls. The Conference in 1833 adopted rules which were to be published in a community thirty days prior to a meeting. These stated that all friends of Christianity and all serious and well disposed persons were invited. Any person wishing to erect a tent, booth or wagon on the grounds or within one mile must secure permission from the chief manager. The same applied to any who wished to sell a commodity.

The Religious Telescope, after it began publication in 1834, became one of the most effective means of publicity. Letters and articles appeared describing camp meetings and reactions to them. A notice appeared in the June 17, 1836 issue requesting presiding elders to be prompt in sending in their camp meeting appointments.

The following paragraphs contain a summary of articles that appeared in the Telescope from 1837 to 1842.

---

[17] *Ohio Miami Conference Minutes*, 1961, 86.
[18] *Ohio Miami Conference Minutes*, 1969, 52.
[19] John Lawrence, *The History of the Church of the United Brethren in Christ*, Dayton: The United Brethren Printing Establishment, 1860, II, 63, 64.

Four purposes are listed.

1. The strengthening of young converts.
2. To help those obtain salvation who joined the church during a revival but who had not found the Savior.
3. To help the regenerate to seek and obtain sanctification.
4. To strengthen the church for its work during the winter season.

These suggestions were made for preparing for the camp meeting.

1. Lay aside every weight and encumbrance and go with a soul buoyed up above worldly thoughts and cares.
2. Go praying and fasting.
3. Go not to feast and talk triflingly. Seek out and work with sinners.
4. Go feeling that we are but instruments in the hand of the Lord.

Another writer said that three things appeared necessary to constitute camp meetings.

1. People collected.
2. Tents or cabins erected for their accommodations during their stay.
3. People who come must worship God or it is not a camp meeting according to the original meaning of the term.

The anticipated results were usually achieved. George Bonebrake, in urging the church not to give up camp meetings, reported that at Brown's Run, "Mourners poured forth to the anxious benches, it was supposed to the number of 100 or more. Seventy-three joined the church." Frederick B. Hendrix reported that, though the attendance was not large at a camp meeting on Five Mile Creek, thirty were converted. A. Shindledecker wrote that in five camp meetings in the northern part of the Conference 152 were converted. Francis Whitcom reported 107 at the altar at one time.

Attendance frequently numbered in the thousands. Not all were always sincere dedicated Christians nor true seekers. Rowdyism became more frequent. A warning was issued to camp meeting hucksters who set up their shops nearby. This type of objectionable behavior began to stir up opposition in the church to the camp meeting. John Powell in 1840 summarized some of the objections.

1. As many of the wicked as the good attend.
2. The meetings are held in the woods and open air, which is highly injurious to health.
3. They are expensive to tent holders in time and money.
4. The meetings are not Scriptural.
5. It appears that not much good is accomplished.

One problem was the confusion caused by latecomers and the rumbling of wagons, the sound of the axe and the repairing of tents. Before the meeting closed they were disturbed as some prepared to break camp and leave early.

In the early 1840's ministers and laymen were divided as to the worth of continuing this type of evangelism. Henry Kumler, Jr. was a strong supporter. He attended four in 1840 and said, "All our meetings are not to be complained of. The Devil has tried to kick up a dust, but we have been watching him very closely. He got up too late."

An opponent said in 1842 that the time was when the Lord blessed camp meetings and poured out his Spirit on such occasions, but God is not pleased to own the institution any more. Some spoke of the mediocre attendance and results. These said that a reformation must take place in camp meetings or they must cease.

Many recalled the good times of earlier years and hoped that these meetings could

be restored to their former interest and effectiveness. Actually, however, camp meetings were a minor part of the Conference program during the late 1840's and 1850's. An article in the July 23, 1856 Religious Telescope raised the question, "Why is not more good done at camp meetings?"

Some resurgence of the movement seemed to have occurred in later years. A committee on camp meetings reported in the 1874 session, offering these resolutions.

> 1. That we as a Conference declare our faith and confidence in the utility and spiritual advantage to the church resulting from properly conducted camp meetings.
> 2. That this Conference appoint a commission of nine members who are favorable to the enterprise for the purpose of incorporating under the statute of Ohio, a camp meeting association. This Association was to raise money and to select places for camp meetings. [20]

The nine-member commission held its first meeting on October 6, 1874 and adopted the name, "The Centenary Camp Meeting Association of the Miami Conference." A sub-committee was appointed to search for locations for sale or lease. William McKee, who reported this meeting in a letter to the Telescope printed in the issue of October 14, 1874, said, "From the spirit manifested it is safe to say there will be a United Brethren camp meeting in the Miami Valley in the summer of 1875."

In 1876 the committee requested the Conference to appoint two boards of managers, one in each presiding elder district, to incorporate and to hold a camp meeting in each district. This resolution was adopted. [21]

However, William McKee, the Dayton District presiding elder, in his 1877 report indicated that he did not call the committee together in his district, referring to the "Inutility of camp meetings at this time and in this country." [22] The Cincinnati District presiding elder made no mention of this in his report. The commission did not report in this session. Apparently the Association was not incorporated and ceased to exist.

The movement was not dead, however. Similar meetings under another name were scheduled. Announcments appeared of a protracted woods meeting on August 12, 1859 on the old campground at the Five Mile Station; a basket or woods meeting in 1862 on the S. W. Ensley farm three and one-half miles north of Dayton; a basket meeting in Hiser's woods near the Miami Chapel Church on July 24, 1870 with services at 10:30 and 3:00; a meeting in the grove at State Road on July 13, 14, 1878. These were sometimes called grove meetings. An effort was made to control the environment of the meeting. It was stated concerning the Hiser's woods meeting that no grocery or ice cream saloon would be allowed on the ground.

The camp meeting made a comeback later. Lewisburg announced the first annual camp meeting on grounds one-fourth mile west of town on August 14, 1885 and continuing for ten days. Tents could be rented. When this meeting was reported in the Telescope of September 16, 1885, the writer said, "It has baen many years since the United Brethren held a camp meeting in this Conference. The evangelist furnished the large tent and forty small family tents with cots and bedding. The attendance was good and the meeting religiously a success."

---

[20] *Miami Conference Minutes*, 1874, 7.
[21] *Miami Conference Minutes*, 1876, 23.
[22] *Miami Conference Minutes*, 1877, 8.

Union City held a similar meeting for ten days at the fairground in 1885. Lewisburg held a second meeting in 1886 with Evangelist R. J. Parrett and several Conference ministers. Parertt also conducted a meeting at the Greenville fairgrounds in 1886. The announcement said, "Tent rental $3.00, furnish own bedding. Single admission 10c, season admission, single 50c, family $1.50. Those without means free."

The Lewisburg meeting continued for several years. E. S. Lorenz was in charge in 1887. Seven Mile also held a similar meeting.

The camp meeting as known in the 1800's did not continue as a significant part of the Conference program in the 1900's. It met a need but its day was done.

CHAPTER 16

THE CHURCH AND SOCIAL ISSUES

Though the so-called social gospel movement did not concern the church until near the end of the nineteenth century, the Church of the United Brethren in Christ and the Miami Conference were vitally challenged by several social issues very early in their history. These are discussed briefly in this chapter.

Slavery

The United Brethren Church was officially opposed to slavery from the beginning. Section seven of the 1815 Discipline says, "Nor shall involuntary servitude be tolerated in any way in the church." This stand is repeated in Section thirty-two, "All slavery in every sense of the word is totally prohibited, and shall in no way be tolerated in our church." A resolution adopted in 1821 said, among other things, that any member who held slaves must either free them or give up his membership in the church. It said also, "in no case shall a member of our society be permitted to sell a slave."

The Miami Conference strongly supported these policies though slavery had its proponents among the clergy and laity.

The editor of the Religious Telescope was a vocal opponent of slavery and permitted his paper to be used for the heated discussions of the issue. Samuel Hiestand, a Miami Conference minister, writing in 1838, proposed that the present type of abolition material be excluded from the paper. His solution to the race and slavery problem was to establish a colony for freed Negroes in one of the territories of the United States.[1] A resolution was adopted, however, by the Miami Conference in 1840 insisting that "the columns of the Religious Telescope be and remain open for the impartial investigation of the evils of slavery as it exists in America." [2]

The trustees of the paper acted in October 1838 to close the columns on the slavery issue. This was supported by the 1841 General Conference, but in 1845 the restrictions were removed.

That slavery was a controversial issue in the Conference is indicated by the fact that in 1844 charges were brought against six ministers of tolerating indirectly the cause of slavery on the ground of expediency. A committee was appointed to examine them. Four were entirely cleared, one confessed to fear to preach against the sin of slavery, one pleaded guilty. The latter was permitted to stay in the church provided he did not vindicate pro-slavery views. [3]

---

[1] *Religious Telescope*, IV, (February 7, 1838), 9.
[2] *Miami Conference Minutes*, 1840, 65, 67.
[3] *Miami Conference Minutes*, 1844, 124.

The Conference adopted a resolution in 1846 that it be the duty of all ministers to use their influence to check the progress of the spirit and principle of pro-slavery and especially to keep it out of the church. Three years later the Conference further acted requiring each minister to preach at least one anti-slavery sermon during the year.

The General Conference renewed, in 1849, the rule that slaveholding members be expelled from the church.

The Miami Conference continued to oppose slavery by resolution and action. It resolved in 1851 that the fugitive slave law was in derogation of our free institution, an unwarrantable encroachment upon the sovereignty of the states, a violation of natural and revealed religion, an assumption of legislative power without constitutional authority, and a monstrous exhibition of injustice, cruelty and oppression. These very strong words were written by R. Norris and W. J. Shuey. [4]

Though some members of the Conference frowned upon action relating to a social problem, the majority favored this approach, for in 1855 a resolution was adopted that the pulpit should be used for the correction of not only individual but also of national sins. [5] This was followed up the next year when a lengthy anti-slavery resolution was adopted using such expressions as, "in favor of liberty and the final overthrow of slavery," "to vote against slavery and not to vote for pro-slavery candidates," "speak firmly and boldly in favor of universal freedom and denounce the institution of slavery as a moral and national sin." [6]

As government action against slavery increased, the Conference said in 1860 that the time had fully come when all Christians should exert their whole influence to hurl from power by measures consistent with the gospel all who work at and bow down to the iniquity of human slavery. [7]

After the Civil War began, the Conference turned to the larger question of the state of the country. To illustrate this, we quote from resolutions adopted in 1861, 1862, and 1863.

> Whereas the institution of American slavery has involved the country in a most bloody war and overspread many portions of it with a reign of terror and devastation, Therefore, Resolved first that we will devoutly pray that our Heavenly Father will overrule the present conflict for the extermination of slavery in all the land, and that God may hear us as we do heartily repent of our national sins, especially the sin of human slavery.
>
> Second, Resolved that in view of the rebellion now existing in the South against the Government of the United States, it is our duty to sustain the Government by all lawful and necessary means.
>
> Third, Resolved that in this time of our peril it is a violation of the law of God as well as the claims of our country to sustain by our arguments or votes men for responsible posts who do not give an unconditional adherence to the Government in its present struggle for its existence. [8]

The resolution adopted unanimously the following year contained these statements, "our abhorrence of the southern rebellion," "convinced that it was instigated by the slave power for the subversion of constitutional liberty and the setting up of a

---

[4] *Miami Conference Minutes*, 1851, 300, 302.
[5] *Miami Conference Minutes*, 1855, not numbered.
[6] *Miami Conference Minutes*, 1856, 15.
[7] *Miami Conference Minutes*, 1860, not numbered.
[8] *Miami Conference Minutes*, 1861, not numbered.

slave oligarchy," "that we the members of the Miami Conference of the U.B. in Christ earnestly solicit the entire membership for the success of the Federal Army in bringing about a speedy overthrow of the rebels against our government." [9]

The following is a summary from the 1864 resolution.

a. Evidence is constantly accumulating as the war progresses that the rebellion was inaugurated in the immediate interest of slavery and is being prosecuted on the part of the South for that purpose.
b. There should be no peace based on a compromise with rebellion and the slave power, calling for unconditional submission on the part of the rebels.
c. Called for universal, unconditional emancipation, and destruction of pro-slavery domination.
d. That President Lincoln ought to receive the affection of the American people.
e. Condemned those who support party and party leaders who speak and act in concert with the avowed enemies of freedom and the Government. [10]

The Conference in 1864 rebuked Congress for refusing to approve an amendment abolishing slavery and supported the president in his efforts to free slaves. It is interesting to note that in that year a collection of $18 was taken up at the last evening session to send the Telescope to soldiers in the Union Army.

During the whole war period the spirit of the church reflected much bitterness and a call for punishment and retribution toward the southern rebels. In 1865 the Conference rejoiced in the peace but mourned at the death of President Lincoln. However, a resolution adopted in that session said, "Inflict upon the authors of the rebellion such punishment as may be suited to the magnitude of their crimes and as may cause their deep criminality and wickedness to appear in their true character to coming generations." This was accompanied by an offer of prayer and support for President Andrew Johnson.[11]

An action of the Conference in 1867 supported the constitutional amendment which guaranteed the right of suffrage to colored men.

> That we are in favor of the political equality of all men before the law without distinction of color or race and that we will labor by discussion and ballot to secure the adoption of the proposed amendment to the constitution of the state of Ohio, guaranteeing to colored men the right of suffrage. [12]

One more report on the state of the country was presented in 1868. This called for equal human rights, strongly opposed slavery in any form, but still called for appropriate punishment of the southern rebels. At the two following annual sessions of the Conference a report was given by a committee on Moral Reform. The emphasis in these reports was on solving social problems and bettering community life through preaching the gospel and a regenerated heart and sanctified life.

The Alcohol and Temperance Problem

In the earliest days of United Brethren history it did not seem unusual for some church members and even clergymen to be engaged in the liquor business and to use alcohol as a beverage. Others were strongly opposed.

When the General Conference met in Fairfield County, Ohio in 1821, George

---

[9] *Miami Conference Minutes*, 1862. not numbered.
[10] *Miami Conference Minutes*, 1863. not numbered.
[11] *Miami Conference Minutes*, 1865. 17.
[12] *Miami Conference Minutes*, 1867, 17.

Benedum, from the Miami Conference, introduced a resolution "that no preacher shall be allowed to carry on a distillery." The motion was amended and adopted reading, "That neither preacher nor lay member shall be allowed to carry on a distillery and that distillers be requested to cease the business."

The resolution urged the General Conference delegates to present this action to their annual conferences and to lay it as a duty upon the preachers to labor against the evils of intemperance.

One year earlier in the Conference session, Christian Hiestand was expelled from the communion because of drunkeness and other bad conduct.

When the delegates returned from the General Conference, a resolution was offered in the 1821 Miami Conference session "that no preacher should keep a corn-distillery." This motion was tabled, however. [13]

Elijah Slider was accused, in the 1832 session, of intemperance in the use of spirituous liquors. He was permitted to stand in his former relationship, however, after confession and promise to reform.

The question was raised in 1842 whether or not meeting houses should be used for temperance lectures. A resolution was adopted in that year recommending to all societies that they use every prudent measure to advance the interests of temperance. [14]

Ministers were urged to preach temperance sermons and some special days were designated for this purpose.

Any contribution to the distilling industry met opposition. The Conference voted in 1858 that it is partaking of other men's sins and is therefore inconsistent with our profession for a minister or lay member to sell or barter knowingly an article of commerce to distillers which is intended to be applied in any way to the manufacture of ardent spirits. [15] A similar resolution was adopted in 1873.

Ten years later the campaign against intemperance became more continuous and persistent. A lengthy resolution on temperance was passed unanimously in 1868. It called for cooperation with temperance societies, the organization of such societies, the distribution of literature and the organization of Sabbath Schools into temperance societies. [16] Added to these in the following two years was the request to preach, lecture and work against intemperance, and not to support for office anyone who was not a sober man and a friend of temperance. In 1874 a statement in the Resolutions Committee report at the Conference was an expression of joy in the Women's Temperance Movement. The Conference recommended a few years later that only unfermented wine be used for sacramental purposes when it is available. In 1878 the Conference took a stand favoring legal prohibition of the liquor traffic. [17]

A special resolution on temperance in 1883 called for support of ministers and people for an amendment to the Ohio constitution prohibiting the manufacture and sale of intoxicating liquors. [18] Following remarks in the 1886 session by Mrs. F. W. Leiter, state superintendent of the department of scientific education of the W.C.T.U., the Conference voted to urge the Ohio legislature to adopt a law compelling scientific

---

[13] *Miami Conference Minutes*, 1821, Reichert's translation, 32.
[14] *Miami Conference Minutes*, 1842, 94.
[15] *Miami Conference Minutes*, 1858, not numbered.
[16] *Miami Conference Minutes*, 1868, 11.
[17] *Miami Conference Minutes*, 1878, 35.
[18] *Miami Conference Minutes*, 1883, 41.

temperance in the common schools.[19] The Conference also joined with other church people in the state in an effort to have the state Dow law so amended as to prevent saloons from opening on Sunday. The state legislature so acted and also voted to extend the local option feature to the townships. A Miami Conference minister, G. P. Macklin, was nominated by the Prohibitionists in 1893 for the office of governor of Ohio.[20]

In the decade following, a temperance committee reported in most annual Conference sessions but the action was routine and repetitive. The two most frequent emphases were support of the Anti-Saloon League and other temperance organizations and local option elections.

The Conference attitudes and actions concerning the liquor traffic during the twentieth century are recorded in Chapters 10 and 13.

The Secret Order Controversy

The Miami Conference gave some leadership in the secret order controversy which so tragically disrupted the Church of the United Brethren in Christ. The issue came very much to the fore when the Conference was in session in 1826 in the log church known as Clear Creek Chapel near Springboro. John Brown, Alfred Carder, John McNamar, Aaron Farmer, and William Ballard had joined the Masons in 1825 or earlier. Joseph Ball, who had transferred from the Baptist Church, was also a Mason.

The Discipline of the denomination did not, at that time, contain a rule against ministers and church members belonging to secret orders.

The discussions in 1826 were based partly on 2 Corinthians 6:44 ff. Bishop Christian Newcomer, the presiding officer, strongly opposed ministers belonging to such secret worldly organizations in which he said many, if not most, of the members made no profession of Christianity. Following sharp and exciting debate the following resolution was adopted.

> Whereas we have members of this Conference with us who belonging to the Mason fraternity, we feel a disposition to bear with them as Brethren so long as they do not attend Masonic lodges any further than they can desist and act conscientiously, and if any of our Brethren should hereafter join said fraternity, they shall not only be barred of the privilege of taking charge of a circuit or any authority in any official capacity, but shall thereby expel themselves from the communion and further no preacher shall encourage any of our members in joining the Masonic fraternity nor those who are Masons to join our Society.[21]

A similar resolution was adopted by the other conferences under Bishop Newcomer's leadership.

This resolution was presented to the 1829 General Conference and as a result of action taken a statement opposing secret orders was written into the Discipline. The new constitution for the church, prepared in 1837, reflected the anti-secret order sentiment. The constitution was ratified by the conferences and was fully confirmed in 1841. Section 7 stated, "There shall be no connection with secret combinations."

Under pressure the Miami Conference ministers mentioned above either left the

---

[19] *Miami Conference Minutes*, 1886, 32.
[20] *Miami Conference Minutes*, 1893, 63.
[21] Miami Conference Minutes, 1826, Reichert's translation, 58.

church or separated from the Masons and remained in or returned to the church. Joseph Ball was expelled in 1828 because he joined the Masons.

In 1842 L. Hadder was charged with free-Masonry. After some investigation, however, the conclusion was reached that he was not a member but was attending meetings to discover whether or not new church members were attending the lodges. The charge against him was dismissed.

William Collins was excluded from the church in 1845 in consequence of connecting himself with the Masonic Fraternity. The following year B. P. Wheat promised to keep silent about Masonry at the request of the Conference. S. J. Browne gave his word that he would not attend lodge meetings or processions in order to avoid discipline by the Conference.

The Conference voted in 1848, and renewed the action several times, that it was inconsistent for any of our ministers to invite into our pulpits any person to officiate who adhered to secret societies. The prevailing attitude during this session was further indicated by these statements, "All secret societies are contrary to the religion of Jesus Christ as also the principles of civil and religious liberty," "A violation of the law of Christ as laid down in the New Testament." [22]

Some loosening of the strict attitude of opposition in the Miami Conference was evident in a resolution adopted by the General Conference in 1849, "That in the estimation of this General Conference the members of the Miami Conference in general did not use their influence against Secret Combinations as required by our Discipline."

The majority sentiment of the Conference, however, was still opposition. This was reflected in statements and actions in each annual session. During the examination of preachers in 1858, R. Ross was passed but on condition that he acknowledge to the Conference that he had deceived the church in joining the order of Free Masonry and concealing his action, and that he express sorrow for having done this. [23]

A very strong resolution was adopted in that year by a vote of 38 to 2.

> Whereas it is inconsistent with our profession as a church and contrary to the spirit of the Discipline for our ministers to sympathize with secret combinations, Therefore, Resolved that any minister who by word or act gives countenance to any Secret Society, justly subjects himself to suspicion respecting his integrity to the church and faithfulness in the execution of Discipline. [24]

A letter from S. L. Downey of the Five Mile Station appeared in the Religious Telescope on February 16, 1859 in which he said,

> I have had some very hard rowing since Conference. Secret combinations were about to take possession of this station. I was threatened to be driven from the station; and if I stayed, not to be supported, if I touched the secret den. But I did my duty and things are on the look-up. [25]

Two years later Mr. Downey wrote concerning the Zion Church on the Mt. Pleasant Circuit.

> A few years ago the minister let down the bars so low that two Freemasons came in and they were kept in until I came on the circuit. They were

---

[22] *Miami Conference Minutes*, January, 1848, 228.
[23] *Miami Conference Minutes*, 1858, 4.
[24] *Miami Conference Minutes*, 1858, 5, 7, 8.
[25] S. L. Downey, *Religious Telescope*, IX (February 16, 1859), 95.

> out. I hope and pray that the ministers of the Miami Annual Conference will forever keep the door closed against that secret enemy of ours. [26]

When the ministers assembled in Conference, however, it became apparent that there was so-called disloyalty to the secret order cause. By a 27 to 6 vote in 1867 a resolution was adopted favoring a modification of the rule on secrecy.

> That it is the sense of the Miami Annual Conference that the rule of the Church relating to secret organizations should be so modified as to be advisory instead of prohibitory and that, at the proper time, we will memorialize our next General Conference to make such modification. [27]

The reaction to this brought a different type of action the next year.

> That our antipathy and opposition to secret societies remains unabated; and our action of last year was based on the belief that by such modification of our rule the Church could more effectively combat this evil, and save many who have fallen into this snare. Still stand by the rule in the Discipline. [28]

The presiding elder, in his report to the 1875 Conference session, mentioned problems at Summit Street and Ithaca on the secret order question. The Summit Street situation indicated how even minor matters were blown up to major proportions on this explosive question. In the quarterly conference I. N. Zehring and B. F. Arnold were expelled for belonging to secret societies. However, because the chairman did not ask for a negative vote on the motion, an appeal was made to the Conference. When the appeal was heard, the quarterly conference action was declared null and void. [29]

Another event which indicated the rising division which was developing on the question was a laymen's meeting held on February 27, 1877. This was called to consider a possible memorial to General Conference on the secret order question. The committee which was appointed to prepare a statement requested that no action be taken. W. Dillon, speaking for those opposed to secret orders, claimed that the Conference was rigged. [30]

A strong feeling was developing during the late 1870's that the church stand on secret societies should be modified. Yet the conviction was expressed in 1879 that, "the spirit of intolerance among those who differ in opinion, especially on the question of church policy, is one of our greatest dangers as a church." [31]

The General Conference appointed a commission on revision of the Confession of Faith and Constitution. The Miami Conference in 1885 asked for clarification of the term secret combinations and promised support to this commission. Several members of the Miami Conference, lay and clergy, were on the commission. Rev. S. M. Hippard was chairman. The results of its work were reported to the General Conference in 1889. The section on secret orders was radically changed. It stated, "We declare that all secret combinations which infringe upon the rights of those outside their organization, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and that Christians ought to have no connection with them. The General Conference shall have power to enact such rules of discipline with respect to such combinations as in its judgment it may deem proper."

---

[26] *Ibid.*, XI (April 10, 1861), 125.
[27] *Miami Conference Minutes*, 1867, 9.
[28] *Miami Conference Minutes*, 1868, 10.
[29] *Miami Conference Minutes*, 1875, 20.
[30] *Religious Telescope*, XLIII (March 14, 1877), 195.
[31] *Miami Conference Minutes*, 1879, 34.

Twenty members of the Conference voted against the report and fifteen of these, including Bishop Milton Wright withdrew to form the Church of the United Brethren in Christ (Old Constitution). None of these were Miami Conference delegates. In the 1889 Miami Conference "it was stated that Rev. Aaron Zehring, a member of this body, was cooperating actively with those who seceded from the General Conference at York, Pennsylvania in May last and, therefore having irregularly withdrawn from the church his name was ordered released from the Conference roll." [32] The Conference was not directly affected in any major way by this division in the church. Its members were largely in harmony with the more liberal view expressed in the new constitution.

A long, bitter and costly battle in the courts disrupted the life of the church. The action of the General Conference and the vote of the church were defended in various courts and finally sustained. W. J. Shuey, publishing agent and a member of Miami Conference, gave leadership to the church in this litigation. [33]

Many other social issues were the concerns of the Miami Conference during the latter half century of its history. A brief description of these is contained in earlier chapters in the sections on Social Concerns.

CHAPTER 17

CONFERENCE PAPERS

From the earliest years some Conference leaders who had a flair for journalism promoted the issuance of a vehicle of communication. The first known effort was that of Aaron Farmer who began, in 1829, the publication of "Zion's Advocate" in Washington County, Indiana. Mr. Farmer was a member of the Miami Conference, and in the 1829 session he asked the Conference to support his paper. The action was favorable but with the following conditions. The paper was

1. To contain doctrine consonant with the Church of the United Brethren in Christ.
2. Never to be devoted to unprofitable controversy.
3. To be printed on good paper and neatly executed.
4. To be edited by Aaron Farmer.

This approval and the accompanying restrictions were about the only support the paper received.

The first issue appeared in August or September 1829. It was published every two weeks, containing eight pages mostly religious and philosophical material, sermons and biographies. The paper did not carry church news.

This pioneer effort in Miami Conference religious journalism was destined to be short-lived. It was discontinued after about two years due to lack of financial and reader support.

Another publishing effort was initiated by the Conference in 1909. H. C. Cridland offered a resolution concerning a Conference paper. After discussion J. E. Yingling, C. J. Kephart, W. L. Bunger, E. E. Saul and H. C. Cridland were appointed a committee to formulate a plan and report later in the day. [1]

---

[32] *Miami Conference Minutes*, 1889, 25, 26.
[33] *Miami Conference Minutes*, 1909, 103.
[1] *Miami Conference Minutes*, 1909, 42, 43.

The committee recommended the publication of a monthly paper to be known as the Miami Conference Herald to promote a fuller knowledge of Conference work and a closer cooperation in Conference enterprises. The presiding elder was named editor and the first three issues were to be paid for by the Conference Extension Board. Whether or not the paper would be continued beyond the three issues depended on the number of subscriptions guaranteed by the churches. The matter of advertising was left to the discretion of the publishing committee. [2]

Presiding elder Kurtz reported the following year that the 565 subscriptions and the advertising had paid for the paper. Eight hundred copies were distributed each month. The Conference voted to continue its publication as a self-supporting project. However, in his report in 1911 the presiding elder reported that the paper was discontinued because of an insufficient number of paid subscriptions.

A dilemma always exists in the field of journalism. Editors, managers and publishers are convinced of the value of their publications. The success of the venture, however, is guaranteed only by a high level of reader interest. A proportionately large circulation is essential. The editorial policy may be determined either by the publisher's opinion of the needs of the reader or by the interests of the readers. To the degree that these two coincide the success of the publishing venture is assured.

It is apparent that though the sponsors of the two publications mentioned above believed in the need for their papers, reader interest was lacking. Subsidy was the only hope for continuation, but this was not provided.

The failure of these two papers, however, did not remove the desire for an informational and promotional publication. When J. Gordon Howard was serving as the executive secretary for the Conference Sunday School Association and Christian Endeavor Union, he saw the need for a regular means of communication. In the early 1920's he put out two mimeographed sheets, the Omnibus for the Sunday School workers, and the Miami Bucket for the Christian Endeavor people.

When these two organizations were united in 1925, the time and conditions seemed right for a more ambitious periodical.

At the 1925 session of the Annual Conference Fred L. Dennis, who had been elected president of the new Sunday School and Christian Endeavor organization, called a meeting of the officers to discuss the year's program. One proposal was a conference paper. At a meeting of these officers with Superintendent J. H. Dutton the following week, it was unanimously agreed to proceed with the publication and to call it The Miami Messenger. A managing editor was elected and the publishing contract given to The Lewisburg Leader at Lewisburg, Ohio. M. W. Mumma was the first managing editor and the first contributing editors were J. H. Dutton Conference Superintendent, A. E. Landis adult superintendent, and Mrs. M. W. Mumma president of the Miami Branch W.M.A.

The purposes of the Messenger were to keep Sunday School and Christian Endeavor workers informed, to present denominational and conference interests, and to offer local churches space for news. The Conference Superintendent was asked to provide a monthly column and it was hoped that an occasional message would appear from the bishop. [3]

---

[2] *Miami Conference Minutes*, 1909, 72, 73.
[3] *The Miami Messenger*, I (September 1925), 4.

Editor Mumma was commended the following year for his fine work, which assured the success of this publishing experiment. To encourage large circulation the subscription rate was set at four years for $1.00, though this was increased to thirty-five cents a year or three years for $1.00 the following year. The budget the first year was $1183 including $300 salary for the editor. Nearly $800 of the total income was provided by the Conference and the Conference Union. In fact, because of the apparent value of the paper for the Conference, it accepted the full responsibility for its support and management.

The Conference superintendent reported in 1929 that The Miami Messenger was worthy of highest praise and that it filled a place as a newspaper and a medium for religious propaganda.

When M. W. Mumma went to Hawaii as a missionary in 1934, J. P. Hendrix was elected editor. He continued in this position until 1947 when Charles Messmer replaced him.

The number of subscribers in 1950 was 2260. The subscription price was still thirty-five cents or three years for $1.00. This was raised to fifty cents in 1954.

When Charles Messmer was elected to the staff position of Program Director in 1955 he continued to manage and edit The Messenger. A variety of problems caused the paper not to be published for about a year prior to May 1960.

About that time printing equipment was purchased for the Conference office and the production of The Miami Messenger centered there. Club subscriptions were provided for the churches at twenty-five cents a year. Inlividual subscriptions were seventy-five cents. Carl Vorpe was elected editor in May 1960. Two years later Richard Hedges was elected assistant editor and became editor in 1963.

It would be the almost unanimous opinion of Conference leaders, ministers and church members that The Miami Messenger has served well its purpose during its almost forty-five years. The final issue was published and mailed in June 1970, having no further purpose as the Ohio Miami Conference moved into the larger fellowship of the West Ohio Conference of The United Methodist Church.

APPENDIX I

BISHOPS AND THE MIAMI CONFERENCE

The office of bishop has had vital significance in the history of the Church of the United Brethren in Christ and its successor bodies. The Miami Conference cherishes a long and personal relationship with a large number of the men who have served in this office. Since the beginning of the Conference 27 bishops were assigned to administer its affairs, though three of these only assisted the presiding bishop. Thirteen members of the Conference were elected to the office of bishop. Fourteen bishops are buried in cemeteries within the Conference area.

The following served as the presiding bishop of the Conference.

1. *Christian Newcomer* was first elected in 1813. He presided at each of the annual sessions beginning with the year of his election and continuing through 1829 with the exception of 1825. Bishop Newcomer was born in Lancaster County, Pennsylvania on January 21, 1749. He died March 12, 1830 and was buried in the Dunker Church cemetery, Beaver Creek, Maryland.

2. *Andrew Zeller,* a member of Miami Conference, was elected in 1817 and assisted Bishop Newcomer in the Miami Conference from 1817 to 1820. He retired from the office in 1821 because of age and infirmity. He was born in Berks County, Pennsylvania on August 15, 1755 and died on May 24, 1839. He was buried in the cemetery at Germantown, Ohio.

3. *Joseph Hoffman* was elected in 1821 and assisted Bishop Newcomer in the Miami Conference in the years 1821 to 1824. He served only one quadrennium. He was born in Cumberland County, Pennsylvania, March 19, 1780. He died November 8, 1856 in Lewisburg and was buried in the cemetery there.

4. *Henry Kumler, Sr.,* a member of Miami Conference, presided over Miami Conference in 1825 and from 1830 to 1836, from 1838 to 1843 and in 1845. He also assisted Christian Newcomer from 1826 to 1829. Bishop Kumler, Sr. was born in Lancaster County, Pennsylvania on January 3, 1775. He was first elected bishop in 1825 and was elected for five consecutive terms, serving until his death January 7, 1854. He was buried in the Miltonville Cemetery at Miltonville, Ohio.

5. *Samuel Hiestand* presided over the Conference in 1837. He was elected in 1833 and served as bishop until 1838. He was born in Page County, Virginia on March 3, 1781 and died on October 9, 1838. He was buried in Fairfield County, Ohio.

6. *John Coons* presided over the Conference in 1844, having served as bishop from 1841 to 1845. He was born in Martinsburg, West Virginia on October 27, 1797. His death occurred on August 7, 1869. Burial was in the cemetery at Germantown, Ohio.

7. *William Hanby* served the Conference as bishop only in the year 1846. He held the office one quadrennium, 1845-1849. He was born in Washington County, Pennsylvania on April 8, 1808. After his death on May 17, 1880 he was buried in the Westerville, Ohio, Cemetery.

8. *John Russell* was elected bishop for two quadrennia, 1845-1849 and 1857-1861. He presided over the Miami Conference in 1847. He was born at Pipe Creek, Maryland, on March 18, 1799 and died on December 20, 1870. He was buried at Keedysville, Maryland.

9. *J. J. Glossbrenner* served Miami Conference as presiding bishop in the two sessions of 1848, in 1850, 1852, 1856, and from 1869 to 1872, and 1881 to 1884. He was first elected bishop in 1845 and continued in the office until 1885. He was born in Hagerstown, Maryland on July 24, 1812 and died January 7, 1887. Burial was at Churchville, Virginia.

10. *David Edwards* was elected bishop in 1849 and continued in office until 1876. He served the Miami Conference in 1849, 1853 to 1855 and from 1857 to 1868. He was born in Denbigshire, Wales on May 5, 1816. He died on June 6, 1876 and was buried in Woodland Cemetery, Dayton, Ohio.

11. *Jacob Erb* presided over the Conference one year, 1851. He was born in Lancaster County, Pennsylvania on May 25, 1804. He was first elected bishop in 1837 serving in that office from 1837 to 1845 and from 1849 to 1853. He died on April 29, 1883 and was buried in Shopp's Cemetery, Shiremanstown, Pennsylvania.

12. *Jonathan Weaver* served as bishop in the Miami Conference from 1873 to 1876 and in 1885 and 1890. His period as bishop extended from 1865 to 1893. He was born in Carrol County, Ohio on February 23, 1824 and died on February 6, 1901. Burial was in Woodland Cemetery in Dayton, Ohio.

13. *John Dickson* was the Miami Conference bishop from 1877 to 1880 and in the years 1886 and 1889. His total period as bishop extended from 1869 to 1893. Bishop Dickson was born near Chambersburg, Pennsylvania on June 15, 1820 and died February 22, 1907. He was buried in Cedar Grove Cemetery in Chambersburg, Pennsylvania.

14. *Daniel K. Flickinger,* a member of the Miami Conference, was elected missionary bishop in 1885 and served one quadrennium. He assisted Jonathan Weaver in the Conference session of 1885. His birthdate was May 25, 1824 and the place Butler County, Ohio. He died August 29, 1911 and was buried at Oxford, Ohio.

15. *Nicholas Castle* served as the presiding bishop of the Miami Conference in 1887 and 1891. He was elected to the office in 1877 and served until 1905. He was born at Bristol, Indiana October 4, 1837 and died April 18, 1922. The place of burial was Philomath, Oregon.

16. *Ezekiel B. Kephart* was elected to the office of bishop in 1881 and continued until 1905. His Miami Conference administration was in 1888, 1892, 1894 and 1901 to 1904. He was born in Clearfield County, Pennsylvania on November 6, 1834. He died January 24, 1906 and was buried in Annville, Pennsylvania.

17. *Job Smith Mills* was the Miami Conference bishop in 1893, and from 1905 to 1908. His total period as bishop was from 1893 to 1909. He was a native of Washington County, Ohio where he was born February 28, 1848. He died September 16, 1909 and was buried in Scottdale, Pennsylvania.

18. *James W. Hott* was elected bishop in 1889 serving in the office until 1902. He was the Miami Conference bishop from 1896 to 1900. Bishop Hott was born near Winchester, Virginia on November 15, 1844. He died on January 9, 1902 and was buried in Woodland Cemetery in Dayton, Ohio.

19. *William M. Bell* served as bishop from 1905 to 1929, but he administered in Miami Conference only in the year 1909. He was born in Whitley County, Indiana on November 12, 1860 and died October 6, 1933. He was buried in Pomona, California.

20. *George M. Mathews* was a member of Miami Conference when he was elected bishop in 1902, serving until 1921. He was the Miami Conference bishop in 1910 and from 1913 to 1920. He was elected by letter ballot to fill the vacancy left by the death of J. W. Hott. Bishop Mathews was born east of Cincinnati, Ohio on August 22, 1848. He died April 3, 1921 and was buried in Woodland Cemetery in Dayton, Ohio.

21. *William M. Weekley* served as bishop of Miami Conference in 1911 and 1912. His total period as bishop was 1905 to 1917. He was born in Tyler County, West Virginia on September 18, 1851. He died January 8, 1926 and was buried at Parkersburg, West Virginia.

22. *Arthur R. Clippinger,* a member of Miami Conference, was elected to the office of bishop in 1921 and was assigned to the Central Area and the Miami Conference that same year. His entire period in the office was in this area. He retired in 1950. Bishop Clippinger was born in Franklin County, Pennsylvania on September 3, 1878 and died July 18, 1958. He was buried in Memorial Park Cemetery, Dayton, Ohio.

23. *Fred L. Dennis,* while pastor of First United Brethren Church in Dayton, Ohio was elected bishop in 1941. He continued in office until his untimely death in 1958. He served the Miami Conference from 1951 to 1954 and in 1956 and 1957. Bishop Dennis was born in Shelby County, Indiana on November 21, 1890. He died on January 28, 1958 and was buried in Memorial Park Cemetery, Dayton, Ohio.

24. *David T. Gregory,* while serving as executive secretary of the Council of Administration, was elected bishop in 1950. He continued to serve in this office until he was killed in an automobile accident in 1956. He served the Miami Conference in 1955. Bishop Gregory was born at Martinsburg, West Virginia on July 16, 1889. He died December 27, 1956 and was buried in the Martinsburg Cemetery.

25. *Harold R. Heininger* served the Miami Conference in 1958. He was elected bishop in 1954 while prsident of Evangelical Theological Seminary, retiring in 1968. He was born in Lima, Ohio August 13, 1895.

26. *Paul M. Herrick,* a member of the Miami Conference, began his administration of the Miami Conference in 1959 and continued to 1968. He was elected to the office of bishop in 1958, an office which he still holds. He was born at Scandia, Kansas on April 3, 1898, assuming the pastorate of Dayton First Church in 1941.

27. *F. Gerald Ensley* began his administrative responsibilities as bishop in the Miami Conference in 1968, presiding over the annual session in 1969. He was elected bishop while pastor of the North Broadway Methodist Church in Columbus, Ohio in 1952. He was born August 12, 1907 at Chesterville, Ohio.

Other Miami Conference Ministers Who Became Bishops

1. *Henry Kumler, Jr.,* who was elected in 1841, served only one term though he was elected German bishop in 1861 and served to 1865. He was born in Myerstown, Pennsylvania January 10, 1801 and died August 19, 1882. Burial was in the cemetery at Lewisburg, Ohio.

2. *Henry H. Fout* served the church as bishop from 1913 to 1941. He was born in Maysville, West Virginia on October 18, 1861 and died December 4, 1947. Burial was in Woodland Cemetery in Dayton, Ohio.

3. *Cyrus J. Kephart* was elected bishop in 1913 and continued in office until 1925. He was born in Clearfield County, Pennsylvania on February 23, 1852. He died July 20, 1932 and was buried in Forest Hills Cemetery in Kansas City, Missouri.

4. *Grant D. Batdorf,* while pastor of First United Brethren Church in Dayton, was elected bishop in 1929. He continued in that office until he retired in 1945. Bishop Batdorf was born at Lickdale, Pennsylvania on April 30, 1874. He died September 21, 1954 and was buried in Memorial Park Cemetery in Dayton, Ohio.

5. *J. Gordon Howard,* while a member of Miami Conference, but president of Otterbein College, was elected by mail ballot on August 2, 1957. He was reelected by the General Conference in 1958 and continues in that office to the present time. He was born in Tokyo, Japan December 3, 1899.

APPENDIX II

CHURCHES AND CIRCUITS

An Annual Conference has no existence apart from its local churches. Hence the need for including churches and circuits in a Conference history. Preaching places and classes existed prior to the formation of the Conference. Even so, the Conference, once formed, became the regulating and directing agency. It determined quite early that the circuit rider pattern would be adopted for the assignment of ministers. The shortage of ministers and the smallness and tentative nature of the places for preaching helped to form this decision.

Preaching services were usually held in homes, barns, groves and schoolhouses. The name of the schoolhouse or family was the identifying name of the class and especially of the preaching place. These were grouped together to form circuits and it was as a rule the circuit name that appeared in the records.

The preacher travelled his circuit. He held services, ate meals and stayed overnight in a layman's home. He then moved on to repeat the experience in other homes over a period of one to three weeks. The Conference, however, shortly after its organization in 1810, saw the need for continuity and permanency. In 1812 it adopted a resolution to form spiritual societies and classes.[1]* In each of the two 1812 sessions of the Conference a resolution was adopted to form a circuit and men volunteered to travel.[2] Twin Creek circuit is mentioned in the 1813 minutes. Thomas Winters and Henry Evinger, who had been assigned to this circuit, reported that they had formed a circuit containing forty-seven preaching places with many other requests for preaching. Twin Creek Circuit was then divided and Beaver Circuit was formed. New Lancaster was also listed.[3]

During the next several years other circuits were formed. Prominent among these was Miami. At the 1819 session a big meeting was announced at the Little Indian Creek meeting house in Butler County.[4] The Greenville and Indian Knobs Circuits appear for the first time in 1820.

Beginning with the 1821 annual session a more complete listing of the circuits appears in connection with the assignment of preachers. The circuits listed were Whitewater, Indiana, Greenville, Twin Creek, Miami, Cincinnati, Brush Creek, Walnut and

---

[1] *Miami Conference Minutes,* 1812.

* The early records use the terms "district," "circuit," "station," and "mission" but not always with precise meaning and seldom referring to single appointments. For example, the Dayton *Station* in 1853 consisted of Dayton, Greencastle and Beavertoyn.

[2] *Miami Conference Minutes,* 1812.

[3] *Miami Conference Minutes,* 1813.

[4] *Miami Conference Minutes,* 1819.

Canicanick (variously spelled).[5] Elizabeth, Washington, Lancaster and New Philadelphia Circuits were added in 1822.[6]*

Table 1 lists the circuits, stations and missions beginning with 1823. The order is according to the year the name disappeared from the Conference Minutes. Some reappeared later. Some of those listed in the Table as being added in 1823 had an earlier beginning as indicated above.

Several circuits disappeared from the Miami Conference records in 1825 and 1830, the dates of the fulfillment of General Conference actions forming the Scioto and Indiana Conferences.

Table 1

CIRCUITS, STATIONS, MISSIONS

Name	Date Added	Date Dropped
Greenville	1823	1824
Union City	1823	1824
Adelphia	1824	1825
Brush Creek	1823	1825
Lancaster	1823	1825
Washington	1823	1825
Scioto	1823	1826
White River	1826	1827
Corydon	1824	1829
Charleston	1824	1830
Flat Rock	1825	1830
Orange	1825	1830
Tanner's Creek	1826	1830
Wabash	1828	1830
Whitewater	1823	1830
Maumee	1837	1838
Twin Creek	1823	1842
Cincinnati	1823	1843
Sidney	1840	1843
Round Head	1842	1843
Clear Creek	1837	1844
Dayton	1841	1844
Jamestown	1843	1844
Mt. Pleasant	1843	1844
Van Wert	1842	1845
Allentown	1844	1845
Dayton	1844	1845

Beginning with the 1843 Conference session appointments were given in more detail. Some preaching places and classes were listed by name. Table 2 contains the names of preaching places and classes for which there is no indication of continuity as churches, or which continued in other conferences. The date is that for the first or only mention of the place in the Conference Minutes, or in reports to the Religious Telescope.

---

[5] *Miami Conference Minutes*, 1821.

[6] *Miami Conference Minutes*, 1822.

* The Miami Conference at this time covered much of southern Ohio and all of southern Indiana, extending to the Wabash River. A part of Kentucky was also included.

Table 2

PREACHING PLACES AND CLASSES

(No record of having continued as Miami Conference churches)

1810 Lewis Kemp's near Dayton
1810 Michael Kreider's, Ross County
1810 Musselman's
1813 Peter Site's, Pleasant Township, Fairfield County
1815 Jacob Mechlin's, Fairfield County
1817 Widow Kramer's, Fairfield County
1818 Henry Joseph Frey's, Warren County
1818 Corydon, Indiana
1819 Frederick Pontius', Ross County
1821 Adelphia, Ross County
1823 David Lutz' near Charleston, Clark County, Indiana
1823 Stone Meeting House, southeast of Dayton
1824 Abraham Buckwalter's, Ross County
1828 Broad Run, Tuscarawas County
1829 Jacob Garst's near Germantown
1829 Crooked Run, Tuscarawas County
1831 Stonecipher Meeting House
1831 Lyday's, Perry County
1835 Otterbein Meeting House, Scioto Region
1836 Joseph Hoffman's, Dayton
1837 Ebenezer Chapel, Butler County
1837 Maumee at Brunersburgh
1838 Simon Geeting's
1838 Jacksonville, Miami Circuit
1840 North Main Street, Dayton
1840 Zarring's (Zehring's)
1840 Frey's
1840 Father McNeil's
1840 Runyon's Meeting House
1843 Carrollton
1843 Otto Chapel
1843 Bennet's, Blufton Circuit
1843 Blufton, Blufton Circuit
1843 Drake's, Blufton Circuit
1843 Guthri's, Blufton Circuit
1843 G. Grove's, Blufton Circuit
1843 Janesis', Blufton Circuit
1843 Lawend's, Blufton Circuit
1843 McDowel's, Blufton Circuit
1843 Millgame's, Blufton Circuit
1843 Nelson's, Blufton Circuit
1843 Portland, Blufton Circuit
1843 Stultze's, Blufton Circuit
1843 Tobey's, Blufton Circuit
1843 Brown's, Five Mile Circuit

1843 Riggle's, Greenville Circuit
1843 Flenard's, Indian Creek Circuit
1843 Bogg's, Miami Circuit
1843 College Corner, New Garden Circuit
1843 Custard's, St. Mary's Circuit
1843 Frysinger's, St. Mary's Circuit
1843 Gimbel's, St. Mary's Circuit
1843 Goddard's, St. Mary's Circuit
1843 Henderson's, St. Mary's Circuit
1843 Montesuma's, St. Mary's Circuit
1843 Shindledecker's, St. Mary's Circuit
1843 Shornsville, St. Mary's Circuit
1843 Wittshire's, St. Mary's Circuit
1843 Wyat's, St. Mary's Circuit
1843 H. Wherley's, Seven Mile Circuit
1843 McElvey's, Springfield Circuit
1843 Father Toby's, Farmersville
1843 Jamestown
1844 Allentown
1844 Centerville
1844 Fayettsville
1844 Fulton
1844 Newel's Schoolhouse
1844 Sidney
1845 Fredericksburg, Stillwater Circuit
1845 Mohler's, Springfield Circuit
1845 Milton, Stillwater Circuit
1845 Sulphur Spring, Greenville Circuit
1846 J. Eby's Class, Bluffton Circuit
1847 Hill's
1847 Gusting's Schoolhouse, Burlington Circuit
1847 John Stephen's, Burlington Circuit
1847 N. Baldwin's, Springfield Circuit
1847 H. Doup, Springfield Circuit
1847 E. Miller's, Springfield Circuit
1847 Bailey's, Miami Circuit
1847 Hounel, Miami Circuit
1847 Houston, Miami Circuit
1847 Newport, Miami Circuit
1847 Adam Cristler's, Greenville Circuit
1847 Hetzler's, Greenville Circuit
1847 Feasil's Schoolhouse, Lewisburg Circuit
1847 Florence, Lewisburg Circuit
1847 Price's Creek, Lewisburg Circuit
1847 Snyder's, Lewisburg Circuit
1847 Hambleton, Mt. Pleasant Circuit
1848 Crowell's
1848 Jordan
1848 Ohio River Mission

1848 Roberson's
1848 Garrett's, Clear Creek Circuit
1849 Jefferson's, Blufton Circuit
1849 Zanesville, Blufton Circuit
1849 J. Emrick's, Germantown Circuit
1849 J. Kemp's, Germantown Circuit
1849 Judy's, Greenville Circuit
1849 Site's, Greenville Circuit
1849 Shaver's, Miami Circuit
1849 Fremont, Springfield Circuit
1850 Rossville, near Hamilton
1850 Hold's, Huntsville Circuit
1850 Roger's
1850 Pendleton
1850 Sutton's
1850 Mississinawa
1850 Covington
1850 Lockport, Piqua Circuit
1851 Bair's, Mt. Pleasant Circuit
1851 Bramer's, Mt. Pleasant Circuit
1851 Dry Ridge Chapel, Mt. Pleasant Circuit
1852 Brigg's, Springfield Circuit
1852 Shirey's
1853 Tippecanoe, Five Mile Circuit
1853 Harrisburg, Bloom Rose Circuit
1853 Shaneley's Meeting House, Miami Circuit
1853 Stegall
1853 Salem, Miami Circuit
1853 Brininger's
1853 Lynn
1855 Texas, Springfield Circuit
1855 Franklin
1857 Harter's, Arcanum Circuit
1857 Thomas, Germantown Circuit
1857 Price's Creek
1858 Timmermanstown
1858 New Harrison
1858 Beach Grove
1858 Madison
1858 Carney's Class, three miles from Germantown
1859 Carr
1859 Ridenhour Schoolhouse
1860 Glendale
1860 Sharon
1860 Miller
1861 Iler's Schoolhouse
1861 Scipio
1861 Second District Schoolhouse
1862 Bennett's Schoolhouse, Brown County

1862 Plum Run Chapel
1862 Sycamore Schoolhouse
1862 Spencer
1862 Salem
1866 Gustin's
1866 Little York
1867 Baughmantown
1868 Orangeburg
1870 North Bend
1871 Davis Schoolhouse, Clermont County
1872 Stillwater Chapel
1872 South Class
1872 Beech Fork
1874 Four Mile Valley Schoolhouse
1874 Centenary Chapel Class
1874 Rose
1875 Williamsburg Mission
1875 Thomas
1877 Western Class, Miltonville Circuit
1878 Deem's Schoolhouse
1878 Gettysburg
1879 Oak Grove, Bradford Circuit
1879 Pointer's Schoolhouse, New Hope Circuit
1879 Mt. Summit
1882 Livingston
1882 Union, West Milton Circuit
1882 Newton
1883 Tegarden
1885 Boston, Bloom Rose Circuit
1885 Shandon
1888 Salem, near Camden
1890 Johnson Fork

The above list of 175 preaching places and classes indicates that the evangelistic spirit of the preachers during the first seventy-five years of the Miami Conference. The important emphasis was preaching the gospel and winning people to Christ. For this an organized church was not essential.

Table 3 contains the preaching places, classes, societies and churches which can be listed as Miami Conference churches. In the earlier period organization was not always considered important, but most of those listed here were organized classes. Some of these classes were discontinued, some after only a few years. Three factors contributed to this: poor choice of location, inadequate leadership and community change.

Table 3

MIAMI CONFERENCE CHURCHES

	Date Organ.	Name	Continuous To
1.	1806	Andrew Zeller's [1]	present
2.	1807	Taylor's Creek [2]	present
3.	1808	Bonebrake's [3]	present
4.	1812	Wolf Creek Chapel [4]	present
5.	c 1813	Sonner's Chapel [5]	present
6.	1818	Ambrose [6]	1968—United with Hillsboro Methodist
7.	1819	Liberty	present
8.	1819	Little Indian Creek Meeting House [7]	c 1856—closed
9.	1820	Millville	present
10.	1820	Henry Kumler's [8] Butler County	1902—closed
11.	c 1820?	Ketterman	present
12.	1822	Clear Creek [9]	present
13.	1825	Union Chapel	present
14.	1831	Farmersville	present
15.	1832	Union, Champaign Co.	1925—United with Rosewood
16.	1833	Mt. Pleasant [10]	present
17.	1833	Scheyhing's [11]	present
18.	1835	New Haven [12]	present
19.	1837	Aley [13]	present
20.	1838	Cincinnati	1844—closed
21.	1838	Ithaca	present
22.	1838	Vandalia	present
23.	1839	West Baltimore [14]	present
24.	1839	Lewisburg [15]	present
25.	1840	Five Mile [16]	1963—closed
26.	1840	Harveysburg	1898—closed
27.	1840	Otterbein Chapel	present
28.	1841	Wayne Avenue	present
29.	1841	Johnsville	present
30.	1842	Bevis [17]	present
31.	1842	Mowrystown	present
32.	1843	Lagonda [18]	present
33.	c 1843	LeHigh	c 1883—closed
34.	1843	New Burlington	c 1847—closed
35.	1843	New Garden	c 1847—closed
36.	c 1843	Somerville	c 1860—closed
37.	1844	Beavertown [19]	present
38.	1844	Rock Run	c 1850—closed
39.	c 1844	Roundhead Mission	c 1848—closed
40.	1844	Seven Mile	1893—closed
41.	1845	Arlington	present

MIAMI CONFERENCE CHURCHES (Continued)

	Date Organ.	Name	Continuous To
42.	c 1845	Bloom Rose [20]	present
43.	1845	Jessup's [21]	present
44.	c 1845	Milton (West Milton)	no information
45.	1845	Twinsboro	1860—closed
46.	1846	Beamesville	1885—closed
47.	1846	Greencastle [22]	present
48.	c 1846	Low's Chapel	1910—closed
49.	1847	Castine [23]	present
50.	1847	Georgetown[24]	present
51.	c 1847	Palestine	c 1864—closed
52.	1847	Pyrmont	present
53.	1848	Careysville	1899—United to form Rosewood
54.	1848	Cincinnati	1874—closed
55.	1848	Dayton First	present
56.	c 1848	Hamburg	c 1873—United with Eldorado
57.	c 1848	Pleasant Ridge German Mission	1853—became part of the Ohio German Conference, discontinued before 1931
58.	1849	Union (Village)	No information
59.	1849	Wayne Chapel	1871—closed
60.	1849	West Elkton	present
61.	1850	Cincinnati First	1935—united with Cincinnati Second
62.	1850	Lockington	1969—transferred to Ohio Methodist Conference
63.	1850	Mt. Zion [25]	1832—closed
64.	c 1850	Mt. Zion [26]	1959—closed
65.	c 1850	Otwell	1919—closed
66.	1850	Pleasant Ridge [27]	present
67.	before 1850	Salem, Champaign Co.	1920—united with Rosewood
68.	c 1850	Springcreek, Champaign County	1905—closed
69.	1851	Cherry Grove	present
70.	1851	Phillipsburg	present
71.	c 1851	Wells	1858—closed
72.	1852	Brown's Run	1945—closed
73.	1852	Phillipsburg Zion	1951—united with U.B. Church
74.	c 1852	Sunbury	c 1876—closed
75.	1853	Abbotsville	1905—closed, 1917—reopened
76.	c 1853	Morris	1959—closed
77.	1853	Otterbein, Dayton	present
78.	c 1853	Poast Town	c 1859—closed
79.	c 1853	Rogersville	c 1864—closed
80.	1854	Antioch, Champaign Co.	1899—united to form Rosewood
81.	1854	Greenbush	present
82.	c 1854	Hamilton Mission	c 1865—closed

MIAMI CONFERENCE CHURCHES (Continued)

	Date Organ.	Name	Continuous To
83.	1854	Hiestand	1968—closed
84.	1855	Sampson	c 1862—closed
85.	c 1855	Harshmanville	c 1864—closed
86.	1856	Arcanum [28]	present
87.	c 1856	Bethel Colerain Charge	1899—closed
88.	c 1856	Miamitown	1866—closed
89.	1856	Second Creek	present
90.	1856	West Sonora	present
91.	1856	Montgomery Chapel	1869—closed
92.	c 1857	Alexandersville	c 1862—closed
93.	c 1857	Antioch, Preble County	c 1872—closed
94.	c 1857	Baltimore (New Baltimore) near New Haven	1916—closed
95.	c 1857	Enterprise	c 1867—closed
96.	c 1857	Gordontown	1859—closed
97.	1857	Greenville [29]	present
98.	c 1857	Jefferson	c 1861—closed
99.	1857	Miamisburg German	after 1876 absorbed by the English congregation
100.	1857	Pleasant Grove [30]	
101.	c 1857	Pleasant Hill	present
102.	1857	Pleasant View	1943—closed
103.	c 1857	Twin Creek Chapel [31]	1885—closed
104.	c 1857	Walker's Schoolhouse (Mt. Healthy Ct.)	1928—closed 1894—closed
105.	c 1857	Killdeer Schoolhouse	c 1867—closed
106.	1858	Dayton Third	1883—closed
107.	c 1858	Pitsburg	c 1861—closed
108.	c 1858	Salem (Bloom Rose Ct.)	c 1875—closed
109.	c 1858	West Grove	1861—closed
110.	1859	Pleasant Valley, Clermont Co.	1916—closed
111.	1859	Pleasant Valley, Millville Ct.	1883—closed
112.	1860	Beardshear	present
113.	c 1860	Camden	c 1868—closed
114.	c 1860	Cedar Creek	c 1862—closed
115.	1860	Hamilton Ninth Street	present
116.	c 1860	Union, Mt. Pleasant Ct.	1866—closed
117.	1861	Calvary Chapel [32]	present
118.	1863	Ginghamsburg	present
119.	1864	Clough	present
120.	before 1864	Hopewell	1917—closed
121.	c 1864	Piqua, Auglaize Conf.	1887—closed
122.	1864	Walker's Chapel [33] (near Lewisburg)	1871—closed
123.	1865	West Manchester	present

MIAMI CONFERENCE CHURCHES (Continued)

	Date Organ.	Name	Continuous To
124.	c 1866	Bunker Hill [34]	1927—closed
125.	1866	Cincinnati Second	1947—closed
126.	c 1866	Muddy Creek	1879—closed
127.	1867	Caylor Chapel	present
128.	c 1867	Stamback	c 1879—closed
129.	1869	Clayton [35]	present
130.	c 1870	Eldorado	present
131.	1870	Euclid Avenue [36]	1962—united with First Church
132.	1870	Utica	1927—closed, reopened—1934, closed—1965
133.	1870	West Milton	1890—closed
134.	1871	Brookville [37]	present
135.	c 1871	De La Plane	1879—closed
136.	1871	Sulphur Grove [38]	present
137.	c 1871	Hickson (Hixon)	1879—closed
138.	1872	Ridge	1886—closed
139.	1872	Yankeetown	present
140.	1873	Cozaddale	c 1890—closed
141.	1873	Batavia [39]	present
142.	1873	Freeport [40]	present
143.	c 1873	Ferrisville	c 1880—closed
144.	c 1873	Horatio	c 1879—closed
145.	c 1873	Moore's Fork	1941—closed
146.	c 1874	Blanchester	1885—closed
147.	c 1874	Ross	c 1879—closed
148.	1875	Clinton Valley	1886—closed
149.	c 1875	East Fork	c 1879—closed
150.	c 1875	Eight Mile	c 1877—closed
151.	1875	Pleasant Ridge (Blanchester)	1897—closed
152.	1876	Hillgrove	1928—closed
153.	1876	Jacksonburg	1901—closed, reopened—1908
154.	1876	Miamisburg [41]	present
155.	1876	Union City [42]	present
156.	1877	Blackbottom	1885—closed
157.	c 1877	Glady	1879—closed
158.	1877	Nine Mile	1931—closed
159.	1877	Princeton	1879—closed
160.	1877	Waterhouse	1969—Ohio Methodist Conference
161.	before 1877	White Oak	1958—closed
162.	1877	Winchester [43]	c 1913—closed
163.	1878	Bradford	1881—closed
164.	1878	Coletown	1885—closed
165.	1878	Fairplay	1961—closed
166.	1878	Georgetown [44]	present
167.	1878	New Madison	present

MIAMI CONFERENCE CHURCHES (Continued)

	Date Organ.	Name	Continuous To
168.	1879	Edward's Chapel	1895—closed
169.	c 1879	Fairview, Darke County	1909—closed
170.	1879	Friendship	1898—closed
171.	1880	New Lexington	1890—closed
172.	1880	Rosehill	present
173.	1881	Clefacre	1884—closed
174.	1881	High Street [45]	present
175.	1882	Merritstown	1884—closed
176.	c 1882	Oakland	1915—united with Reformed Church to form Community Church
177.	1883	New Paris	1889—closed
178.	1884	Browntown	present
179.	1884	Concord	1889—closed
180.	before 1884	Kirkwood	1927—closed
181.	1884	Wagner [46]	present
182.	1884	Yorkshire	present
183.	1885	Bowlusville	present
184.	1886	New Hope (Lockington)	present
185.	1886	Oak Street	present
186.	1886	Pikeville	1893—closed
187.	1886	Rossburg	1962—closed
188.	1886	Stillwater	c 1888—closed
189.	1886	Union Plains (Greenbush)	present
190.	1887	Fairview, Dayton	present
191.	1887	Grandview	1912—closed
192.	1887	Midland	1958—closed
193.	1887	State Road	present
194.	1888	Englewood	present
195.	1888	Harrisburg	c 1899—closed
196.	1889	Shiloh	1897—closed
197.	before 1889	New Weston	1921—closed
198.	1889	Williamsburg	1936—closed
199.	1890	Cowden Memorial [47]	1929—united with Dayton First
200.	1890	Eaton	1969—united with Methodist First
201.	1890	Middletown First [48]	present
202.	1890	Rockdale	1951—transferred to Indiana So.
203.	1891	Harrison	present
204.	1891	Hartford St. [49]	1958—closed
205.	1892	Home Avenue	1926—united with Euclid Ave.
206.	1893	Piqua [50]	present
207.	1893	Zion, Dayton [51]	1968—united with Troy St.
208.	1894	Newport [52]	present
209.	before 1894	Wrightsville	1968—to Ohio U.M. Conference
210.	1896	Willey Memorial [53]	1967—closed
211.	c 1899	Liberty Chapel	1968—to Ohio U.M. Conference

MIAMI CONFERENCE CHURCHES (Continued)

	Date Organ.	Name	Continuous To
212.	1899	Rosewood	present
213.	1899	Wengerlawn	1901—closed
214.	1900	Drexel [54]	present
215.	1901	Olivet	1946—closed
216.	1902	Little York	1904—closed
217.	1904	Belmont	present
218.	1904	Clifton [55]	present
219.	1904	East Dayton [56]	present
220.	1904	Troy Street [57]	1968—united with Zion
221.	1905	North Bend	present
222.	1905	Norwood	1914—closed
223.	1906	Hamilton First [58]	present
224.	1907	Ft. McKinley	present
225.	1908	Forestville	c 1909—closed
226.	1909	College Hill [59]	present
227.	1909	Southern Hills [60]	present
228.	1912	Cheviot	present
229.	1912	Columbus Avenue	present
230.	1914	Otterbein Home	present
231.	1916	Maple Park	1966—closed
232.	1924	Hyde Park [61]	1960—closed
233.	1924	Poast Town	1927—closed
234.	1925	Xenia [62]	present
235.	1926	Oakwood	present
236.	1926	Riverside [63]	1963—united with Wagner
237.	1927	Lewton	1931—closed
238.	1927	Residence Park	present
239.	1950	Fletcher [64]	present
240.	1953	Eastmont	present
241.	1953	St. Mark's	present
242.	1955	Miami Valley	1959—closed
243.	1955	Normandy	present
244.	1962	Hunter Community	present

Churches in the above list added from Ohio German Conference—1931:

Batavia
Cincinnati First
Cincinnati Second
Clough
Hamilton Ninth Street
Otterbein, Dayton
Zion, Dayton

Churches in the above list added from Indiana Evangelical Conference—1951.

Phillipsburg Zion
Ware's Chapel
Wayne Avenue

Churches in the above list added from Southeast Ohio Conference—1951:

Bloom Rose
Browntown
East Danville
Hillsboro
Ketterman
Liberty Chapel
Midland
Moore's Fork
Mowrystown
Second Creek
Union Plains
White Oak
Wrightsville

In Tables 2 and 3 are listed 419 preaching places, classes and churches. Of this number 311 have been closed or have united with other churches. One hundred and eight are continuing as of 1969 to carry on their ministry. Four new churches were organized after 1927. Two others affiliated with the Conference; one of these closed after four years.

Footnotes to Table 3

[1] Became the Germantown Church, called Good Shepherd 1969.
[2] Later called Zion.
[3] Now New Hope, Preble Co., was also known as Upshur.
[4] Became Antioch.
[5] Now known as East Danville.
[6] Later called Hillsboro.
[7] Later Indian Creek Chapel.
[8] Miltonville developed from this class.
[9] Now Springboro.
[10] Later Mt. Healthy, called Heritage 1969.
[11] Later Ware's Chapel.
[12] Called Crosby in 1969.
[13] Was not so named until later.
[14] Sometimes listed as Baltimore; became Verona when the town name was changed. Called Christ, 1969.
[15] Called Memorial in 1969.
[16] Sometimes called the Stone Church.
[17] Later became Prince of Peace.
[18] Started as the Newcomer Chapel.
[19] Name changed to Church of the Cross, 1967.
[20] Originally Little Five Mile.
[21] Later became Mt. Airy.
[22] Later named Miami Chapel.
[23] Sometimes called New Castine.
[25] Also called Brock.
[24] Later Dunlap.
[26] Became Weaver Station in 1919.
[27] Known also as West Middletown.
[28] Became Faith Church, 1969.
[29] Called Evangelical in 1969.
[30] Changed to Nashville in 1919.
[31] Also called Twin Chapel.
[32] Later Savona.
[33] Known also as Providence.
[34] Sometimes called Union.
[35] Originally Salem.
[36] Originally Summit Street.
[37] Called Community in 1969.
[38] Originally Holden's Chapel.
[39] Called Faith in 1969.
[40] Also called Unity Church. It became Oregonia.
[41] Became Parkview, 1968.
[42] Called Evangelical in 1969.
[43] Later called Gratis.
[44] Became Potsdam when town name was changed in 1908.
[45] Name changed to Christ; changed to Hope in 1969.

[46] Changed to Good Shepherd.
[47] Known as Dayton N. Main until 1902. Also called Dayton Riverdale.
[48] Called Faith in 1969.
[49] Originally called Browntown Mission.
[50] Called Evangelical in 1969.
[51] Originally Second German Church. Called Faith after union with Troy Street.
[52] First called Bethel.
[53] Cumminsville until 1905.
[54] Kingsville until 1918.
[55] Called Evangelical, 1969.
[56] Name changed to Trinity.
[57] First called North Dayton Mission. Named Faith after union with Zion.
[58] Name changed to Park Avenue, 1969.
[59] Later called Norris Memorial.
[60] Carrmonte until 1931.
[61] Name changed to Church of the Redeemer in 1958.
[62] Called Evangelical, 1969.
[63] Harshmanville until 1947.
[64] Previously Fletcher Federated Church.

APPENDIX III

Presiding Elders and Conference Superintendents

(Dates are those of the year elected.)

Andrew Zeller	1812 - 1816, * 1824
George Benedum	1812, 1814, 1816, 1818 - 1822
Abraham Hiestand	1813, 1816
Daniel Troyer	1816 - 1818
John George Pfrimmer	1816 - 1820
Henry Joseph Frey	1819, 1820, 1822, 1823, 1825, 1830
Henry Kumler, Jr.	1819 - 1823
Henry Evinger	1820, 1824, 1825, 1829
George Hoffman	1821, 1822, 1824, 1825, 1827
John Smaltz	1821, 1822
Michael Bottenberg	1822, 1824, 1829
William Ambrose	1822
Jacob Kemp	1823, 1829
Jacob Daub	1823
Alden Behse	1823
Daniel Bonebrake	1823
Henry Bonebrake	1823, 1827, 1829
Benjamin McCarty	1825
John McNamar	1825 - 1829
Jacob Mahan	1826
George Bonebrake	1827, - 1829, 1845, 1847 **
John P. Brown	1828
John Zeller	1828, 1850
George Brown	1829
Francis Whitcum	1829, 1838, 1839, 1843
John Morgan	1829
Frederick Bonebrake	1830, 1833

Elijah Slider	1830 ***
Jacob Antrim	1832, 1841
John Fetterhoff	1832, 1834, 1835
Abraham Shindledecker	1833, 1842
Henry Kumler, Jr.	1833, 1836, 1840, 1846, 1848, 1849, 1851
Christian Troup	1833
Joseph Hoffman	1840
William Collins	1841
William R. Rhinehart	1843, 1848, 1850, 1851, 1854
J. P. Eckels	1844, 1852
Jacob Emrick	1844, 1849, 1852
John Kreider	1844, 1846 - 1849
William Davis	1845 - 1847, 1858, 1860
John Coons	1847, 1853, 1866
John Hill	1848 - 1852
Christopher Flinchbaugh	1851, 1852
Robert Norris	1853, 1854
E. W. Hoffner	1855 - 1857, 1862, 1869
W. J. Shuey	1855, 1861, 1863, 1864
H. Tobey	1856
John Walter	1858, 1859, 1863, 1864
D. K. Flickinger	1859
J. D. Holtzinger	1860, 1866
John Kemp, Jr.	1861, 1862
G. C. Warvel	1865
W. G. Wells	1865
William McKee	1867, 1868, 1870, 1873 - 1876, 1880, 1881, 1883, 1884
B. W. Day	1868, 1869
C. W. Miller	1870 - 1872
P. H. Davis	1871
W. Dillon	1872
S. M. Hippard	1873
J. L. Swain	1874, 1875, 1885 - 1890, 1894 - 1898, 1901, 1902, 1906
C. J. Burkert	1876 - 1879, 1891 - 1898, 1905 (part of 1881)
D. E. Myers	1877, 1878
C. Briggs	1879, 1880
E. S. Chapman	1881 (part of year)
John W. Kilbourn	1882 - 1885, 1899, 1900
W. J. Pruner	1882
S. W. Keister	1886 - 1888
George Mathews	1889 - 1893
H. H. Fout	1899, 1900
W. H. Klinefelter	1901, 1902
P. M. Camp	1903, 1904
G. P. Macklin	1903 - 1905
C. W. Kurtz	1906 - 1916
A. R. Clippinger	1917 - 1920
J. H. Dutton	1921 - 1925
Fred L. Dennis	1926 - 1928

W. T. Frank	1929 - 1931
D. T. Gregory	1932 - 1936
L. M. Hohn	1937 - 1948
W. K. Messmer	1949 - 1968
Carl B. Eschbach	1969

* Not listed for 1815.
** George Bonebrake resigned in 1847. William Davis was appointed. *Religious Telescope*, May 18, 1947.
*** Not listed for 1831.

APPENDIX IV

Miami Conference Annual Sessions

Session Number	Date	Place	Bishop
1	August 13, 1810	Michael Kreider's, Ross Co.	Christian Newcomer
2	August 6, 1812	Andrew Zeller's, Mont. Co.	Christian Newcomer
*	August 23, 1812	New Lancaster, Fairfield Co.	**Christian Newcomer
3	August 26, 1813	Peter Site's, Fairfield Co.	Christian Newcomer
4	August 23, 1814	Andrew Zeller's, Mont. Co.	Christian Newcomer
5	June 27, 1815	Jacob Mechlin's, Fairfield Co.	Christian Newcomer
6	June 10, 1816	Andrew Zeller's, Mont. Co.	Christian Newcomer
7	June 17, 1817	Widow Kraemer's, Fairfield Co.	Christian Newcomer
8	June 16, 1818	Henry Frey's, Warren Co.	Christian Newcomer
9	June 15, 1819	Frederick Pontius, Ross Co.	Christian Newcomer
10	June 20, 1820	Henrick Kumler, Butler Co.	Christian Newcomer
11	May 23, 1821	Adelphia, Ross Co.	Christian Newcomer
12	May 28, 1822	Andrew Zeller's, Mont. Co.	Christian Newcomer
13	August 12, 1823	David Lutz's	Christian Newcomer
14	June 11, 1824	Abraham Buchwalter's, Ross Co.	Christian Newcomer
15	August 8, 1825	Miltonville	Henry Kumler, Sr.
16	June 6, 1826	Clear Creek Chapel, Warren Co.	Christian Newcomer
17	May 1827	Corydon, Ind.	Christian Newcomer
18	May 1828	Miltonville	Christian Newcomer
19	May 1829	Jacob Garst's near Germantown	Christian Newcomer
20	May 16, 1830	Clear Creek Chapel, Warren Co.	Henry Kumler, Sr.
21	May 1831	Germantown	Henry Kumler, Sr.
22	May 29, 1832	Miltonville	Henry Kumler, Sr.
23	May 28, 1833	Germantown	Henry Kumler, Sr.
24	May 28, 1834	Bonebrake's Ch., Preble Co.	Henry Kumler, Sr.

* There is some difference of opinion about this session. Dr. A. W. Drury writes, "In 1811 Newcomer did not come to Ohio, and in that year no session of the Miami Conference was held. However, in 1812, Newcomer returned to Ohio and two sessions of the Miami Conference were held, one in the Miami Valley and the other in the Scioto region."
** Though Newcomer presided at these early sessions, he was not elected bishop until 1813.

Session Number	Date	Place	Bishop
25	May 15, 1835	Germantown	Henry Kumler, Sr.
26	May 24, 1836	Indian Creek Chapel, Butler Co.	Henry Kumler, Sr.
27	May 2, 1837	Miltonville	Samuel Hiestand
28	May 22, 1838	Bonebrake's Ch., Preble Co.	Henry Kumler, Sr.
29	May 21, 1839	Germantown	Henry Kumler, Sr.
30	April 21, 1840	Indian Creek Chapel	Henry Kumler, Sr.
31	May 25, 1841	Lewisburg	Henry Kumler, Sr.
32	May 17, 1842	Liberty	Henry Kumler, Sr.
33	April 13, 1843	Germantown	Henry Kumler, Sr.
34	April 18, 1844	Lewisburg	John Coons
35	March 26, 1845	Clear Creek Chapel	William Hanby
36	March 5, 1846	Otterbein Chapel	John Russell
37	January 26, 1847	Lewisburg	J. J. Glossbrenner
38	January 6, 1848	Miltonville	J. J. Glossbrenner
39	September 20, 1848	Farmersville	J. J. Glossbrenner
40	September 11, 1849	Bluffton, Ind.	David Edwards
41	October 3, 1850	Seven-Mile	J. J. Glossbrenner
42	September 24, 1851	New Hope	Jacob Erb
43	September 1, 1852	Pleasant Ridge Chapel	J. J. Glossbrenner
44	August 30, 1853	Miami Chapel	David Edwards
45	September 6, 1854	Brown's Run Chapel	David Edwards
46	September 11, 1855	Seven-Mile	David Edwards
47	September 1856	Cincinnati	J. J. Glossbrenner
48	September 3, 1857	Millville	David Edwards
49	September 2, 1858	Lewisburg	David Edwards
50	September 1, 1859	Liberty	David Edwards
51	August 30, 1860	Beavertown	David Edwards
52	August 22, 1861	Miami Chapel	David Edwards
53	August 21, 1862	Germantown	David Edwards
54	August 20, 1863	Miltonville	David Edwards
55	August 25, 1864	Union Chapel	David Edwards
56	September 8, 1865	West Sonora	David Edwards
57	August 16, 1866	Germantown	David Edwards
58	August 15, 1867	New Hope	David Edwards
59	August 20, 1868	Pyrmont	David Edwards
60	August 12, 1869	Dayton First	J. J. Glossbrenner
61	August 25, 1870	New Haven	J. J. Glossbrenner
62	August 16, 1871	Pleasant Hill	J. J. Glossbrenner
63	August 21, 1872	Pleasant Ridge	J. J. Glossbrenner
64	August 13, 1873	Arcanum	Jonathan Weaver
65	August 26, 1874	Otterbein Chapel	Jonathan Weaver
66	August 18, 1875	Miltonville	Jonathan Weaver
67	August 16, 1876	Vandalia	Jonathan Weaver
68	August 22, 1877	Springboro	J. Dickson
69	August 21, 1878	Cherry Grove	J. Dickson
70	August 20, 1879	Beavertown	J. Dickson

Session Number	Date	Place	Bishop
71	August 19, 1880	Germantown	J. Dickson
72	August 31, 1881	Union City	J. J. Glossbrenner
73	August 23, 1882	First Church, Dayton	J. J. Glossbrenner
74	August 25, 1883	Lagonda	J. J. Glossbrenner
75	August 20, 1884	Arcanum	J. J. Glossbrenner
76	August 26, 1885	Summit St., Dayton	J. Weaver and D. K. Flickinger
77	August 25, 1886	Greenville	J. Dickson
78	August 24, 1887	Brookville	N. Castle
79	August 22, 1888	Ithaca	E. B. Kephart
80	August 21, 1889	Miamisburg	J. Dickson
81	August 20, 1890	Cherry Grove	Jonathan Weaver
82	September 2, 1891	Springfield	Nicholas Castle
83	August 31, 1892	Miami Chapel	E. B. Kephart
84	August 30, 1893	Vandalia	J. S. Mills
85	September 5, 1894	Germantown	E. B. Kephart
86	September 4, 1895	First Church, Dayton	Jonathan Weaver
87	September 2, 1896	Lewisburg	J. W. Hott
88	September 2, 1897	New Haven	J. W. Hott
89	August 25, 1898	Phillipsburg	J. W. Hott
90	August 24, 1899	Cincinnati	J. W. Hott
91	August 22, 1900	Hartford St., Dayton	J. W. Hott
92	August 28, 1901	Ithaca	E. B. Kephart
93	August 20, 1902	New Madison	E. B. Kephart
94	August 26, 1903	Middletown	E. B. Kephart
95	August 10, 1904	Riverdale,Dayton	E. B. Kephart
96	August 16, 1905	Eaton	J. S. Mills
97	August 15, 1906	Brookville	J. S. Mills
98	August 14, 1907	Troy St., Dayton	J. S. Mills
99	August 19, 1908	Union City	J. S. Mills
100	August 25, 1909	First Church, Dayton	W. M. Bell
101	August 31, 1910	Piqua	G. M. Mathews
102	August 23, 1911	East Dayton	W. M. Weekley
103	August 21, 1912	Germantown	W. M. Weekley
104	August 27, 1913	College Hill, Cincinnati	G. M. Mathews
105	August 26, 1914	Lagonda	G. M. Mathews
106	September 1, 1915	Miamisburg	G. M. Mathews
107	August 30, 1916	High Street	G. M. Mathews
108	August 29, 1917	Eaton	G. M. Mathews
109	August 28, 1918	Vandalia	G. M. Mathews
110	August 27, 1919	Euclid Ave.	G. M. Mathews
111	August 25, 1920	Arcanum	G. M. Mathews
112	August 24, 1921	Oak Street	A. R. Clippinger
113	August 23, 1922	First Church, Dayton	A. R. Clippinger
114	August 22, 1923	Middletown	A. R. Clippinger
115	August 27, 1924	Cowden Memorial	A. R. Clippinger
116	August 26, 1925	Germantown	A. R. Clippinger
117	August 25, 1926	Euclid Avenue	A. R. Clippinger

Session Number	Date	Place	Bishop
118	August 31, 1927	Clifton	A. R. Clippinger
119	August 22, 1928	Oak Street	A. R. Clippinger
120	August 28, 1929	New Madison	A. R. Clippinger
121	August 20, 1930	Oakwood	A. R. Clippinger
122	August 19, 1931	Germantown	A. R. Clippinger
123	August 24, 1932	Arcanum	A. R. Clippinger
124	August 23, 1933	Lagonda	A. R. Clippinger
125	August 21, 1934	Middletown	A. R. Clippinger
126	August 20, 1935	First Church, Dayton	A. R. Clippinger
127	September 15, 1936	Clifton	A. R. Clippinger
128	September 14, 1937	Oakwood	A. R. Clippinger
129	September 13, 1938	Euclid Avenue	A. R. Clippinger
130	September 12, 1939	Oak Street	A. R. Clippinger
131	September 10, 1940	Middletown	A. R. Clippinger
132	September 16, 1941	Euclid Avenue	A. R. Clippinger
133	September 14, 1942	Oakwood	A. R. Clippinger
134	September 14, 1943	Southern Hills	A. R. Clippinger
135	September 19, 1944	Belmont	A. R. Clippinger
136	September 18, 1945	New Madison	A. R. Clippinger
137	September 17, 1946	Germantown	A. R. Clippinger
138	September 16, 1947	Camp Miami	A. R. Clippinger
139	September 21, 1948	Camp Miami	A. R. Clippinger
140	September 13, 1949	Camp Miami	A. R. Clippinger
141	September 12, 1950	Camp Miami	A. R. Clippinger
142	June 12, 1951	Camp Miami	Fred L. Dennis
143	June 10, 1952 ***	Camp Miami	Fred L. Dennis
144	June 9, 1953	Camp Miami	Fred L. Dennis
145	June 8, 1954	Camp Miami	Fred L. Dennis
146	June 7, 1955	Camp Miami	D. T. Gregory
147	June 12, 1956	Camp Miami	Fred L. Dennis
Spec. Sess.	February 16, 1957	Dayton First	Fred L. Dennis
148	June 11, 1957	Camp Miami	Fred L. Dennis
149	June 10, 1958	Camp Miami	H. R. Heininger
150	June 8, 1959	Camp Miami	Paul M. Herrick
151	June 7, 1960	Camp Miami	Paul M. Herrick
152	June 6, 1961	Camp Miami	Paul M. Herrick
153	June 5, 1962	Camp Miami	Paul M. Herrick
Spec. Sess.	November 19, 1962	Arcanum	Paul M. Herrick
154	June 4, 1963	Camp Miami	Paul M. Herrick
155	June 3, 1964	Fairview, Dayton	Paul M. Herrick
156	June 8, 1965	Camp Miami	Paul M. Herrick
157	June 6, 1966	Camp Miami	Paul M. Herrick
158	June 5, 1967	Camp Miami	Paul M. Herrick
159	June 3, 1968	Camp Miami	Paul M. Herrick
Spec. Sess.	November 7, 1968	Columbus, Ohio	F. Gerald Ensley
160	May 20, 1969	Camp Miami	F. Gerald Ensley
161	June 10, 1970	Columbus, Ohio	F. Gerald Ensley

*** This was the first session of the Ohio Miami Conference.

APPENDIX 5

MIAMI CONFERENCE MINISTERS

1810 - 1969

This list of ministers is dated August 20, 1970. The list is arranged alphabetically giving date and method of entrance into the Conference, the date of ordination and the date and method of termination of membership. In most cases the absence of a date of ordination means that the person had not been ordained. In some instances, however, it indicates that the date was not available.

The terms exhorter, preacher and full minister are used in the early minutes with no reference to licensing. Licensed in every instance means licensed by Miami Conference. A blank in the termination is an indication that the minister is still a member of the Conference. The date of death is given only for those ministers who died as members of the Conference. The list contains 899 names, Miller—14, Davis—11, Smith—11, Hoffman—9, Brown—8, Arnold—6, Bonebrake—6, Ross—6, Zeller—6.

	Became Member		Ordained	Terminated	
Name	Date	How?	Date	Date	How?
Benjamin Abbot	1822	exhorter	——	1830	to Indiana Conf.
A. Kent Adams	1962	licensed	1967		
Samuel Adams	1836	licensed	1839	1865	to St. Joseph Conf.
Ambrose Aergerter	1951	fr. Ind. Con. (Ev)	1913	1966	died
J. G. Aikman	1862	licensed	1867	1874	letter to any Conf.
J. A. Albright	1908	licensed	1916	1918	dropped
William K. Albright	1870	licensed	1873	1914	died
Everett Aldstadt	1961	fr. Ohio SE Con.	1959		
John Allen	1851	licensed	——	1859	died
John Alsop	1825	licensed	1826	1830	expelled
M. H. Ambrose	1878	fr. Missouri Con.	1878	1883	honorable dismissal
William Ambrose	1812	full minister	1815	1825	to Scioto Conf.
Robert Anderson	1961	licensed	1964		
William C. Andreas	1912	from Neosho Con.	1961	1941	died
Silas Andrews	1823	fr. Methodist Ch.	——	1836	last listed
George Angstine	1847	from Scioto Con.	——	1851	to any west. Conf.
Daniel Antrim	1845	licensed	1848	1872	died
Jacob Antrim	1818	exhorter	1822	1861	died
H. R. Applgeate	1915	licensed	1917	1918	to Illinois Conf.
George Armstrong	1817	preacher	——	1818	last listed
J. L. Armstrong	1913	licensed	1916	1956	died
Dwight Arnold	1923	licensed	——	1929	ref. to Q. Conf.
George W. Arnold	1878	licensed	1881	1912	died
Orrie O. Arnold	1909	licensed	1914	1959	died
Paul Arnold	1928	licensed	1931	1933	to Presby. Church
W. C. Arnold	1924	licensed	——	1927	ref. to Q. Conf.
Walter W. Arnold	1952	fr. Oklahoma Con.	1943		
E. J. Arthur	1896	licensed	1901	1913	to Methodist Ch.
W. B. Arthur	1923	fr. Breth. in Christ	——	1929	to Missouri Conf.
Mrs. W. B. Arthur	1924	consec'd deaconess			

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
John Assel	1930	fr. Ohio Ger. Con.	1883	1938	died
Milford Ater	1945	fr. SE Ohio Con.	1945		
William Ault	1839	licensed	1842	1853	expelled
Joel S. Baer	1962	licensed	1964		
Ella N. Bailey	1901	fr. Auglaize Con.	1906	1947	died
M. R. Bair	1885	fr. Central Ill. Con.	——	1890	to any Conf.
Donald Baker	1951	licensed	1956		
Peter B. Baker	1847	fr. Evang. Assoc.	1847	1848	withdrew
W. S. Baker	1903	from Penn. Con.	——	1906	to N.E. Kan. Conf.
Joseph Ball	1826	fr. another Denom.	——	1828	expelled
William Ball	1832	admitted on trial	——	1832	only listing
William Ballard	1826	licensed	——	1834	dropped
Daniel Banwell	1828	first listed	——	1828	only listing
O. L. Barngrover	1929	fr. SE Ohio Con.	1900	1939	died
Adolph C. Barnhardt	1906	licensed	——	1926	to Methodist Ch.
Grant D. Batdorf	1921	fr. E. Penn. Con.	1898	1929	to E. Penn. Conf.
G. F. Bauer	1912	licensed	1913	1917	last listed
Henry Bauser	1816	preacher	——	1829	silenced
John Bauser	1812	preacher	1822	1825	to Scioto Conf.
Charles Beam	1835	first listed	——	1838	last listed
Martin Beam	1831	first listed	——	1855	died
W. G. Beamis	1911	licensed	——	1913	letter of dismissal
F. V. Bear	1892	licensed	——	1896	dismissed
William M. Beardshear	1876	licensed	1880	1884	to Iowa Conf.
C. B. Beatly	1875	licensed	——	1877	to any Conf.
J. N. Beckett	1891	licensed	1898	1927	died
Alton Behse	1821	exhorter	——	1824	last listed
John Bench	1950	fr. Ohio Con. (Ev)	1930	1958	died
George Benedum	1810	full minister	1815	1825	to Scioto Conf.
Abraham Bentzley	1817	preacher	1820	1821	last appeared
Daniel Berger	1854	licensed	1858	1920	died
James W. Bergland	1954	fr. Montana Con.	1953		
John K. Bergland	1955	fr. Montana Con.	1955		
Norman D. Bevis	1910	licensed	1916	1940	to Sandusky Conf.
Mrs. Ruth Bevis	1916	licensed deaconess	1916	1930	last listed
Mary Bierly	1942	licensed	——	1949	discontinued
O. F. Bilger	1906	licensed	1902	1929	to Michigan Conf.
J. K. Billheimer	1859	licensed	1859	1891	to Tennessee Conf.
Mrs. J. K. Billheimer	1911	by transfer	——	1920	last listed
Arthur Bittner	1906	licensed	1911	1936	died
E. J. Blackburn	1899	licensed	1901	1914	dropped
John Blair	1828	first listed	——	1829	last listed
David Bobp	1850	licensed	——	1853	to Maumee Conf.
Chester B. Boda	1899	licensed	1904	1946	died
Christian Bodey	1901	fr. Auglaize Con.	1880	1907	died
Frank H. Bohn	1885	licensed	1889	1921	died

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Conrad Bonebrake	1833	licensed	1838	1874	died
Daniel Bonebrake	1821	preacher	——	1856	died
Frederick Bonebrake	1826	licensed	1829	1848	died
George Bonebrake	1821	exhorter	1823	1864	to St. Joseph Conf.
Henry Bonebrake	1820	exhorter	1825	1866	died
Peter Bonebrake	1831	licensed	1834	1842	died
L. Bookwalter	1887	from Wabash Con.	1877	1895	to Iowa Conf.
Thomas Boomershine	1964	licensed	1966		
Matthias Bortsfield	1813	full minister	——	1818	to Musking'm Con.
F. H. Bosserman	1894	licensed	——	1895	dismissed
Michael Bottenberg	1820	preacher	1822	1854	to Ohio Ger. Conf.
J. D. Bottles	1864	licensed	1870	1881	to Auglaize Conf.
H. A. Bovey	1900	fr. Central O. Con.	1864	1919	died
J. W. Bovey	1875	licensed	1878	1908	died
Edgar W. Bowers	1876	licensed	1879	1921	died
E. S. Bowman	1910	fr. E. Penn. Con.	1892	1911	honorable dismissal
D. A. Boyd	1901	fr. Auglaize Con.	1888	1901	open transfer
John S. Boyd	1965	licensed			
Emerson Bragg	1923	licensed	1929		
O. P. Brann	1908	licensed	——	1911	last listed
Chester B. Briggs	1873	fr. Sandusky Con.	1850	1890	died
Samuel Briley	1827	exhorter	——	1827	only listing
Samuel L. Brill	1916	licensed	1919	1948	died
J. Leonard Broadstone	1926	licensed	1932	1953	dropped
C. N. Broughman	1900	licensed	——	1903	open transfer
George Brown	1821	first listed	——	1829	last listed
Harley Brown	1947	licensed	1959		
Harold Brown	1928	licensed	1930		
Isaac W. Brown	1878	licensed	——	1882	honorable dismissal
John Brown	1824	first listed	——	1842	last listd
J. R. Brown	1857	fr. White R. Con.	1851	1865	to White R. Conf.
Samuel J. Brown	1842	licensed	1847	1866	last listed
William Brown	1833	first listed	——	1833	only listing
U. B. Brubaker	1914	fr. Allegheny Con.	——	1916	to Kansas Conf.
Robert G. Bullock	1963	licensed	1966		
W. L. Bunger	1842	licensed	1898	1913	to Allegheny Conf.
Cyrus J. Burkert	1865	fr. White R. Con.	1868	1905	died
Lawrence Burns	1866	licensed	1870	1894	died
C. E. Burris	1913	licensed	1920	1961	to Florida Conf.
Robert L. Burt	1961	fr. Ohio Sand. Con.	1961	1962	to U. Ch. of Christ
William J. Burtch	1847	fr. St. Joseph Con.	——	1853	to Maumee Conf.
E. Edwin Burtner	1942	fr. SE Ohio Con.	1936		
John Burtner	1844	licensed	——	1845	to Wabash Conf.
B. P. S. Busey	1906	from Iowa Con.	1891	1911	to Penn. Conf.
T. F. Bushong	1865	fr. Virginia Con	1863	1919	died
Wendell Butt	1964	licensed	1970		

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
W. L. Byers	1889	fr. E. Penn. Con.	1889	1892	honorable dismissal
Josiah Cain	1822	exhorter	1829	1830	to Indiana Conf.
P. M. Camp	1898	fr. E. Ohio Con.	1893	1910	to E. Ohio Conf.
George P. Campbell	1924	licensed	1927	1944	to Minnesota Conf.
Kenneth J. Campbell	1955	licensed	——	1955	to C. Penn. Conf.
Alfred Carder	1823	licensed	1825	1827	withdrew
Homer Carney	1924	licensed	——	1928	dropped at his req.
E. Hamilton Caylor	1865	licensed	1869	1923	died
W. P. Channon	1923	licensed	1927		
E. S. Chapman	1875	fr. N. Ohio Con.	——	1883	to Presby. Church
Paul Chastain	1950	licensed	1956		
Robert Chastain	1953	licensed	——	1961	dropped
T. A. Childs	1869	licensed	1872	1880	withdrew
Michael Christian	1959	licensed	1966	1969	to E. Ohio Conf.
F. B. Church	1910	fr. N. Kansas Con.	1904	1916	to California Conf.
A. H. Cissna	1915	from Oregon Con.	——	1917	to ch. of his choice
J. A. Circle	1902	first listed	——	1912	dropped
Harvey G. Clark	1916	licensed	1920		
Ira C. Clark	1923	from Christian Ch.	1918		
William Cleaver	1885	licensed	1889	1903	to Presby. Church
Arthur R. Clippinger	1911	from Penn. Con.	1911	1958	died
John A. Clippinger	1940	licensed	1944	1961	to Congregat'l Ch.
W. J. Cochran	1845	licensed	1848	1853	expelled
Asa Coho	1845	from Wabash Con.	——	1852	to Illinois Conf.
John Coleman	1841	licensed	1847	1871	died
Matthias Collins	1820	exhorter	——	1832	excluded
William Collins	1838	licensed	1841	1845	excluded
David Combs	1829	first listed	——	1829	only listing
George J. Comfort	1907	from Ontario Con.	1902	1925	to U. Ch. in Can.
M. I. Comfort	1906	from Ontario Con.	1895	1944	died
Vivian Comfort	1928	licensed	1930		
W. I. Comfort	1916	licensed	1922		
E. S. Comrey	1916	fr. E. Penn. Con.	1915	1964	died
O. P. Conley	1873	licensed	——	1877	letter of dismissal
E. C. Cool	1913	licensed	——	1917	ref. back to Q. Con.
John Coons	1824	first listed	1824	1869	died
John Coons	1886	licensed	——	1887	dropped
S. F. Coons	1874	licensed	1877	1883	expelled
W. W. Coons	1846	from Scioto Con.	1839	1886	died
Richard P. Cooper	1927	licensed	——	1933	ref. back to Q. Con.
Robert Copeland	1929	licensed	1935		
Gordon Core	1958	fr. Wisconsin Con.	1946		
Swain Corson	1857	licensed	1860	1862	died
Carl Cotrone	1961	fr. W. Penn. Con.	1962		
Norris Cotterill	1928	licensed	——	1930	dismissed
William Coursin	1947	licensed	——	1951	dis. at his request

Miami Conference Ministers (Continued)

Name	Became Member		Ordained	Terminated	
	Date	How?	Date	Date	How?
John Couts	1823	licensed	——	1823	only listing
Orville Covault	1928	licensed	1936	1937	to Oregon Conf.
Mrs. Orville Covault	1936	licensed	——	1937	to Oregon Conf.
Michael Cower	1830	first listed	——	1839	died
J. C. Crider	1878	licensed	——	1879	to Penn. Conf.
Elias Cross	1924	from W. Va. Con.	1920	1954	died
Frank Cross	1965	fr. Okla-Tex. Con.	1938		
E. H. Dailey	1940	fr. SE Ohio Con.	1915		
Henry Dalton	1858	licensed	1858	1864	expelled
Raymond S. Daniels	1936	from Minn. Con.	1933	1939	honorable dismissal
Jacob Daub	1820	first listed	——	1824	last listed
S. F. Daugherty	1933	fr. Sandusky Con.	1906	1938	died
A. F. Davis	1901	fr. Auglaize Con.	1903	1906	dismissed
David Davis	1834	licensed	——	1835	died
David Davis	1852	licensed	——	1853	to Maumee Conf.
F. M. Davis	1903	licensed	1905	1905	open transfer
George Davis	1850	licensed	1851	1853	to Maumee Conf.
John Davis	1841	licensed	——	1842	last listed
Josiah Davis	1829	licensed	——	1835	to Wabash Conf.
Peter H. Davis	1860	licensed	1863	1874	into newsaper bus.
Sidney Davis	1957	licensed	——	1958	to Ohio Sand. Con.
Silas Davis	1827	licensed	——	1830	to Indiana Conf.
William Davis	1844	from Wabash Con.	1832	1861	trans. to any conf.
B. W. Day	1863	fr. Sandusky Con.	1857	1875	letter of dismissal
John Day	1816	full minister	1822	1829	dropped
Samuel Day	1820	exhorter	——	1820	only listing
W. C. Day	1883	fr. White R. Con.	——	1888	to California Conf.
Harry Deaven	1959	fr. E. Penn. Con.	1941		
George L. Deck	1914	licensed	——	1916	honorable dismissal
Philip O. Deever	1934	licensed	1937		
Owen Delp	1949	licensed	1956		
W. L. DeMunbrun	1882	fr. L. Wabash Con.	——	1883	to California Conf.
John Denham	1826	licensed	1828	1830	to Indiana Conf.
A. W. Denlinger	1897	licensed	1901	1911	honorable dismissal
Fred L. Dennis	1919	fr. White R. Con.	1915	1958	died
John DeWitt	1821	preacher	1822	1825	to Scioto Conf.
Joseph DeWitt	1822	preacher	——	1825	to Scioto Conf.
D. F. Dickensheets	1896	licensed	——	1899	to E. Neb. Conf.
Sarah A. Dickey	1893	licensed	1896	1904	died
W. A. Dickson	1823	licensed	1877	1874	to Penn. Conf.
Philip Diehl	1951	licensed	1952	1956	to E. & R. Church
William Dillon	1867	fr. West. Res. Con.	——	1877	to any conf.
Ralph B. Ditmyer	1923	licensed	1926	1951	died
Frasy Doty	1842	licensed	1848	1867	to any west. Conf.
Simon Doubler	1831	licensed	1835	1853	to any conf.
R. P. Dougherty	1916	from Iowa Con.	1904	1933	died

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
J. B. Doughman	1885	licensed	1888	1902	died
Chandler Dowd	1828	licensed	——	1830	to Indiana Conf.
Samuel Downey	1855	from Maumee Con.	1856	1861	to Canada Conf.
S. L. Downey	1889	fr. Methodist Ch.	——	1889	to any conf.
Ebenezer Drake	1843	licensed	1846	1849	expelled
Simon Dreisbach	1823	licensed	——	1825	last listed
George W. Duckwall	1906	licensed	1930		
Robert Duncan	1829	exhorter	1829	1839	died
Allen Dunkelberger	1886	from Penn Con.	1885	1936	died
Dale D. Dutton	1923	licensed	1925	1935	dis. at his request
J. Harmon Dutton	1903	licensed	1906	1929	to E. Ohio Conf.
James Duvall	1948	licensed	1952		
Herbert Dymale	1954	fr. E. Germ'y Con.	1951	1960	to Pacific NW Con.
David Eby	1839	licensed	1842	1849	transfer
John Eby	1843	from Scioto Con.	1848	1853	to Maumee Conf.
J. A. Eby	1895	fr. St. Joseph Con.	1895	1897	to St. Joseph Conf.
Harry Eckels	1944	fr. W. Va. Con.	1941	1946	to W. Va. Conf.
James Eckels	1840	from Indiana Con.	——	1854	to Iowa Conf.
John Eckhart	1812	exhorter	1819	1825	to Scioto Conf.
Curtis Edwards	1823	licensed	1826	1858	died
Demi Edwards	1947	fr. SE Ohio Con.	1946		
George Elkanhaus	1822	first listed	——	1829	last listed
William Ellis	1822	preacher	——	1825	last listed
Herman A. Emmert	1962	fr. Indiana S. Con.	1956		
Jacob Emrick	1833	licensed	1839	1861	withdrew
F. W. Engle	1920	from Illinois Con.	1915	1931	to St. Joseph Conf.
Mrs. F. W. Engle	1920	from Illinois Con.	1915	1931	to St. Joseph Conf.
Jacob Erb	1829	first listed	——	1829	only listing
S. B. Ervin	1890	fr. Ark. Val. Con.	——	1898	to White R. Conf.
Carl B. Eschbach	1951	fr. Allegheny Con.	1930		
Robert M. Eschbach	1955	licensed	1959		
D. S. Eshelman	1922	fr. E. Penn. Con.	1897	1940	died
J. Robert Eshelman	1932	licensed	——	1937	ref. to Q. Conf.
Gary Eubank	1960	licensed	1966		
B. C. Eutsler	1928	from Kansas Con.	1917	1934	to Colo.-N.M. Con.
Henry Evinger	1810	preacher	1816	1832	to Indiana Conf.
John Evinger	1812	preacher	——	1833	last listed
O. C. Ewry	1898	fr. Central O. Con.	——	1900	to Colorado Conf.
Henry Faith	1825	first listed	——	1829	last listed
L. S. Farber	1850	licensed	——	1853	to Maumee Conf.
Aaron Farmer	1825	licensed	——	1830	to Indiana Conf.
James M. Farrell	1963	licensed	1968		
B. F. Farris	1907	fr. L. Wabash Con.	——	1920	open transfer
E. H. Farris	1912	fr. Kentucky Con.	——	1914	dismissed
C. Willard Fetter	1942	from Virginia Con.	1941		
John Fetterhoff	1819	preacher	1824	1840	last listed

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Roy Fisher	1965	from W. Va. Con.	1946		
James Fleenor	1872	from Indiana Con.	1869	1879	died
Daniel Fleming	1830	exhorter	1834	1863	died
D. K. Flickinger	1850	licensed	1853	1911	died
Jacob Flickinger	1820	first listed	1825	1843	died
John Flickinger	1825	first listed	——	1825	only listing
Minnie Fliehman	1921	licensed	1921	1970	died
Christopher Flinchbaugh	1831	licensed	1833	1888	died
James E. Flinchbaugh	1966	fr. Susqueh'a Con.	1947		
J. W. Flory	1884	licensed	1887	1928	died
Robert Foreman	1950	fr. Indiana N. Con.	1949	1962	to Florida Conf.
Stanley H. Forkner	1934	licensed	1935	1947	to Michigan Conf.
H. H. Fout	1891	fr. Maryland Con.	1887	1947	died
Elmer Fowler	1904	fr. U. Wabash Con.	1897	1908	open transfer
Frank N. Fowler	1872	licensed	1875	1881	died
Ralph M. Fox	1907	licensed	——	1917	honorable dismissal
W. J. Fox	1914	licensed	1917		
W. T. Frank	1895	licensed	1898	1951	died
James V. Frazier	1955	fr. Cen. Penn. Con.	1956		
Mrs. Wyvonne Freeman	1964	licensed	——	1966	dropped
Wendell Freshley	1961	fr. O. Sand. Con.	1947		
C. D. Frey	1827	first listed	——	1830	to Indiana Conf.
Henry Joseph Frey	1815	preacher	1817	1841	died
D. K. Freymeyer	1915	fr. Wisconsin Con.	——	1917	to Wisconsin Conf.
John Froshauer	1810	full minister	1816	1821	last listed
Bennett Fryer	1825	first listed	——	1830	to Indiana Conf.
R. W. Fryer	1874	licensed	——	1877	to Michigan Conf.
C. E. Fryman	1913	licensed	1924	1961	died
A. J. Furstenberger	1925	from Friends	1902	1961	died
Forrest M. Garner	1952	licensed	1956		
Abraham Garrison	1825	licensed	——	1830	to Indiana Conf.
Henry Garst	1860	licensed	1863	1911	died
George Geeting	1844	licensed	——	1851	expelled
Mary Susan Geeting	1911	consec'd deaconess			
Simon Geeting	1825	licensed	1830	1875	died
Gerald Geiger	1954	fr. Ind. N. Con.	1941		
H. K. Geyer	1923	fr. E. Penn. Con.	1922	1925	to E. Penn. Conf.
M. R. Geyer	1901	fr. Auglaize Con.	1879	1921	died
M. E. Gibson	1920	fr. Sandusky Con.	1905	1927	died
G. L. Gilbert	1850	licensed	1854	1885	died
W. S. Gilbert	1888	licensed	——	1890	to Oregon Conf.
B. Raney Gillam	1841	licensed	1846	1847	to White R. Conf.
Don E. Gillespie	1926	licensed	1932		
John W. Glenn	1856	licensed	1859	1902	died
Joseph Gomer	1876	licensed	1876	1892	died
Jesse Goodheart	1953	fr. Michigan Con.	1939	1954	dropped

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Henry Goodrich	1838	licensed	——	1839	expelled
J. C. Goodrich	1920	fr. Col. R. Con.	1900	1951	died
A. M. Gordon	1955	licensed	1956	1955	to Cen. Penn. Con.
Benjamin G. Grant	1955	licensed	——	1960	dropped
W. Bryan Green	1932	licensed	1936	1962	died
David T. Gregory	1927	fr. Virginia Con.	1920	1956	died
Maurice D. Gribler	1952	fr. Ohio Sand. Con.	1948		
Eugene Griffith	1950	licensed	1953		
F. G. Grigsby	1872	licensed	1875	1910	died
Ambrose A. Grill	1909	licensed	——	1920	dismissed
George T. Griscel	1889	licensed	1893	1899	honorable dismissal
Frank Groendyke	1923	fr. Methodist Ch.	——	1927	dropped
Lester Grove	1961	fr. West Va. Con.	1961	1968	to West Va. Conf.
Lewis Grove	1843	licensed	1848	1851	expelled
Lyman Groves	1834	first listed	——	1834	only listing
J. W. Guiler	1901	licensed	——	1903	surrendered cred.
C. A. Gummere	1906	licensed	——	1910	ref. to Q. Conf.
Lemuel Hadder	1840	fr. Methodist Ch.	1841	1842	withdrew
E. J. Haerr	1913	licensed	1918	1920	open transfer
W. C. Hague	1909	licensed	——	1910	to N. Illinois Conf.
Carl Hahn	1950	licensed	1955		
Harvey C. Hahn	1930	fr. Ohio Ger. Con.	1932		
Howard Hahn	1954	from Indiana Con.	1950		
Daniel Haines	1823	first listed	——	1828	last listed
Columbus Hall	1892	fr. Parkersb'g Con.	——	1906	died
Harry Haller	1893	licensed	1899	1908	to California Conf.
T. J. Halstead	1886	fr. White R. Con.	——	1924	died
Ella Hamilton	1915	licensed deaconess	1927	1966	died
George W. Hamilton	1888	licensed	1891	1916	to Kansas Conf.
Edward H. Hammon	1924	licensed	1931	1958	died
L. Hammond	1912	licensed	——	1913	tran. to Calif. Con.
B. R. Hanby	1860	fr. E. Penn. Con.	1861	1866	connection severed
Enoch Harker	1852	licensed	1856	1867	died
Lloyd B. Harmon	1947	fr. Prsby. U.S.A.	——	1952	to Presby. Church
Harrison Harrell	1851	by return. his trans.	1853	1857	to Indiana Conf.
Harvey Hart	1881	licensed	——	1882	to E. DesMoines C.
John Harvey	1819	exhorter	——	1828	died
Royal Hastings	1830	licensed	1832	1853	to Iowa Conf.
William Hastings	1834	first listed	1829	1835	last listed
Clifton Hatfield	1958	fr. Tennessee Con.	1945		
Nathaniel Havens	1819	preacher	1819	1825	to Scioto Conf.
M. T. Hawley	1906	from Christian Ch.	——	1915	to Methodist Ch.
O. W. Haynes	1946	from Indiana Con.	1928	1948	to St. Joseph Conf.
Donald D. Heacock	1960	from Kansas Con.	1959	1960	to Episcopal Ch.
Stephen Hearn	1835	licensed	1840	1877	died
Frederick Heath, Jr.	1968	from Baptist Ch.	1957		

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Dana Heaton	1947	licensed	1953		
Brooks Heck	1967	fr. Ind. N. Con.	1962		
J. Heckman	1851	fr. Musking'm Con.	——	1851	only listing
Richard Hedges	1956	fr. Ohio SE Con.	1955		
David Heigis	1854	licensed	1857	1863	died
David Heit	1830	first listed	——	1830	only listing
Jacob Heit	1825	licensed	1829	1830	expelled
G. M. Hemphill	1895	licensed	1898	1905	died
R. E. Hemphill	1895	licensed	1898	1935	died
Frederick B. Hendricks	1838	licensed	1841	1853	to Maumee Conf.
Joseph P. Hendrix	1914	licensed	1924	1970	died
Joseph B. Henry	1922	licensed	1929		
William Hensley	1950	licensed	1955		
J. C. Herbert	1951	fr. Missouri Con.	1952		
Bruce Herrick	1944	licensed	1946	1961	dropped
Paul M. Herrick	1941	from Kansas Con.	1927	1969	bishops not listed as conference members
Lucas Herrin	1920	licensed	1921	1924	last listed
D. L. Hess	1915	licensed	——	1923	ref. to Q. Conf.
Adam Hetzler	1822	licensed	1826	1880	died
Andrew Hetzler	1837	licensed	1840	1864	to St. Joseph Conf.
Charles E. Hetzler	1908	licensed	1916	1943	to Allegheny Conf.
John Hetzler	1818	exhorter	——	1830	to Indiana Conf.
Peter Hetzler	1855	licensed	——	1864	to St. Joseph Conf.
J. W. Hicks	1878	licensed	——	1880	to Virginia Conf.
Abraham Hiestand	1810	full minister	1815	1820	suspended
Christian Hiestand	1816	exhorter	——	1820	expelled
Henry Hiestand	1810	preacher	1816	1818	excluded as preach.
Samuel Hiestand	1819	exhorter	1824	1825	to Scioto Conf.
I. N. Higgins	1891	fr. Central Ill. Con.	1886	1903	dismissed
John Hill	1842	licensed	1843	1853	to Maumee Conf.
Ronald Hill	1960	licensed	1963		
S. M. Hippard	1866	licensed	1867	1909	died
Thomas Hock	1959	licensed	——	1961	dropped
Daniel Hoffman	1839	from Penn. Con.	1839	1880	died
Elias Hoffman	1837	licensed	1840	1865	dismissed
Enoch Hoffman	1852	fr. E. Penn. Con.	1838	1865	trans. to any conf.
George Hoffman	1820	first listed	——	1839	died
Henry Hoffman	1836	licensed	1841	1884	died
John Hoffman	1837	from Scioto Con.	1838	1875	died
John Hoffman, Sr.	1839	from Penn. Con.	1829	1849	died
Joseph Hoffman	1817	became a member	1813	1856	died
S. E. Hoffman	1892	licensed	1893	1907	to California Conf.
Elias Hoffner	1834	licensed	1834	1873	died
Samuel Hoffner	1831	first listed	1832	1842	last listed
Lewis M. Hohn	1909	licensed	1909	1959	died

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Mary E. Holcomb	1929	licensed	1934	1954	letter of dismissal
A. W. Holden	1858	fr. Auglaize Con.	1856	1869	to Sandusky Conf.
P. B. Holden	1850	licensed	——	1853	to Maumee Conf.
S. S. Holden	1857	licensed	1860	1894	to Tennessee Conf.
J. D. Holtzinger	1853	licensed	1856	1907	died
John Hoobler	1826	exhorter	——	1830	to Indiana Conf.
Robert Hoover	1953	licensed	1957	1960	removed at his req.
Robert Hoppe	1953	licensed	1959	1960	to U. Presby. Ch.
I. T. Hott	1882	fr. Virginia Con.	1882	1884	to Preby. Church
William R. Houlton	1879	licensed	1885	1899	died
Donald Howard	1925	licensed	1927	1933	last listed
J. Gordon Howard	1924	licensed	1925	1969	bishops not listed as conference members
D. N. Howe	1881	fr. Auglaize Con.	1877	1885	to any conference
Maude E. Hoyle	1909	licensed	1909	1958	died
E. A. Hubbard	1867	fr. Sandusky Con.	——	1867	last listing
Francis Huber	1952	fr. SE Ohio Con.	1952	1965	to U. Ch. of Christ
J. G. Huber	1890	licensed	1890	1921	honorable dismissal
E. P. Huddle	1901	licensed	——	1927	dropped at his req.
Samuel Huddle	1876	fr. Breth. in Christ	1873	1925	died
William T. Huff	1822	first listed	1823	1823	last listing
W. R. Hughes	1895	licensed	1898	1952	died
C. W. Hutsler	1889	from Penn. Con.	1883	1890	to E. Penn. Conf.
J. Stuart Innerst	1940	fr. Ohio SE Con.	1919	1948	dismissal
Kannel Ireland	1952	fr. O. Con. (Ev)	1952	1963	removed at his req.
George K. Irie	1895	licensed	1895	1904	dropped
Donald L. Irvin	1962	fr. W. Penn. Con.	1962		
John W. Izor	1883	licensed	1889	1892	w'drew under chgs.
George R. Jacoby	1913	licensed	1925	1952	died
Ezekiel Jackson	1834	first listed	——	1835	joined Campbellites
John Jackson	1825	licensed	——	1830	to Indiana Conf.
Howard James	1943	licensed	1946		
Paul Jefferis	1945	fr. SE Ohio Con.	1945	1952	to Methodist Ch.
Ivan Jenkins	1931	licensed	1935		
Kenneth L. Jenkins	1956	licensed	1963		
Frank Johannes	1911	licensed	——	1918	dropped
Clyde Jones	1941	fr. SE Ohio Con.	1939	1951	honorable dismissal
Leonard Jones	1822	first listed	——	1823	last listed
Thomas P. Jones	1842	fr. Methodist Ch.	——	1856	expelled
W. O. Jones	1902	from Virginia Con.	——	1905	open transfer
Clayton Judy	1901	licensed	1903	1911	to Col. River Cnof.
K. M. Karnegie	1906	entered conference	——	1912	dropped
A. W. Kaucher	1915	licensed	——	1916	dismissed
Ronald Keebler	1965	licensed	——		
Josiah Keene	1825	licensed	——	1825	license revoked
Thomas Keene	1824	exhorter	——	1828	died

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Samuel Keiser	1830	first listed	——	1830	only listing
Samuel W. Keister	1876	licensed	1879	1929	died
Charles H. Keller	1945	fr. Allegheny Con.	1931	1957	to Ohio E. Conf.
Mrs. Charles H. Keller	1945	fr. Allegheny Con.	1930	1957	to Ohio E. Conf.
Jacob Kemp	1812	exhorter	1818	1851	died
John Kemp, Sr.	1816	exhorter	1829	1865	died
John H. Kemp	1837	licensed	1840	1867	died
John Kemp, Jr.	1850	licensed	1853	1883	died
James B. Kendrick	1968	from Tenn. Con.	1968		
O. H. Kendrick	1846	licensed	1851	1853	to any conference
William Kendrick	1839	licensed	1842	1847	to White W. Conf.
Frederick Kennoyer	1827	preacher	——	1830	to Indiana Conf.
C. J. Kephart	1908	from Iowa Con.	1879	1932	died
I. L. Kephart	1907	fr. L. Wabash Con.	1862	1909	died
Myron Ketron	1953	licensed	1958	1964	to Presby. Church
Crassey Key	1827	licensed	——	1829	last listed
M. D. Kidwell	1931	fr. Church of God	1931	1940	to E. Ohio Conf.
Benjamin Kiger	1843	from Scioto Con.	1835	1847	to any conference
John W. Kilbourne	1876	licensed	1878	1927	died
Clarence Kimmel	1935	licensed	1936	1949	to Illinois Conf.
W. N. Kimmel	1876	licensed	——	1877	to any conference
Jacob King	1835	licensed	1838	1878	died
Jacob G. King	1851	licensed	1856	1867	died
David Kiser	1828	exhorter	1830	1848	died
Alfred Kissel	1906	fr. White R. Con.	1897	1929	died
R. David Kitzman	1967	fr. Methodist Ch.	——		
G. W. Kitzmiller	1906	licensed	1908	1914	to California Conf.
Murn B. Klepinger	1920	licensed	1926		
W. H. Klinefelter	1895	fr. L. Wabash Con.	1877	1929	died
Frederick Klinger	1810	exhorter	1819	1823	died
Philip Knowles	1847	licensed	——	1850	withdrew
T. H. Kohr	1874	licensed	——	1875	last listed
George W. Kopittke	1926	fr. O. Ger. Con.	1913	1959	died
Kenneth Kraft	1943	licensed	1948	1958	to U. Ch. of Christ
Ludwig Kramer	1810	preacher	1816	1825	to Scioto Conf.
Philip Kramer	1813	exhorter	1829	1825	to Scioto Conf.
John Kreider	1825	preacher	1829	1853	to Ohio Ger. Conf.
Lee Kreider	1964	fr. Ut'd. Miss. Ch.	1960		
Michael Kreider	1810	full minister	——	1810	listed only one year
Kenneth W. Krueger	1969	fr. Wisconsin Con.	1943		
W. L. Kuehn	1929	fr. SE Ohio Con.	1930	1930	to SE Ohio Conf.
Charles Kuhns	1956	fr. W. Penn. Con.	——	1960	dropped
Daniel C. Kumler	1827	licensed	1831	1881	died
Frank M. Kumler	1876	licensed	——	1878	honorable dismissal
Henry Kumler, Sr.	1813	licensed	1816	1854	died
Henry Kumler, Jr.	1820	preacher	1822	1882	died

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Charles W. Kurtz	1893	licensed	1895	1918	died
K. M. Kuyoomjian	1903	licensed	——	1906	last listed
James L. Lakes	1963	licensed	1968		
Amos Lambert	1823	licensed	1826	1849	died
George Lambertson	1851	licensed	——	1854	dismissed
Alden E. Landis	1906	licensed	——	1943	died
J. P. Landis	1870	licensed	1871	1937	died
William H. Lanthurn	1856	licensed	1859	1884	died
John Lapp	1827	licensed	——	1830	to Indiana Conf.
James M. Lay	1848	licensed	1851	1853	to Maumee Conf.
Henry Lease	1851	licensed	——	1866	last listed
R. H. LeFever	1919	by transfer	1921	1923	letter of dismissal
James Legg	1966	fr. Virginia Con.	1966		
Jacob Lehman	1812	preacher	1818	1825	to Scioto Conf.
John Leitter	1833	first listed	——	1833	only listing
Blanche Lengle	1953	fr. E. Penn. Con.	1934	1955	to Penn. Conf.
Grover D. Letner	1940	from Tenn. Con.	1930		
W. R. Lewis	1849	fr. Allegheny Con.	——	1850	died
N. L. Linebaugh	1920	fr. E. Penn. Con.	1912	1950	to E. Penn. Conf.
F. H. Linville	1910	fr. White R. Con.	1901	1916	honorable dismissal
Benjamin Lloyd	1843	licensed	1853	1872	to L. Wabash Con.
Alexander Long	1861	fr. White R. Con.	——	1863	withdrew by letter
Dewey Long	1951	fr. O. Con. (Ev)	——	1956	name removed
James Long	1858	fr. White R. Con.	1858	1888	died
Robert Long	1967	fr. Ohio SE Con.	1959		
W. Longacre	1856	licensed	——	1858	to Auglaize Conf.
Rufus Longman	1890	licensed	1898	1912	taken from roll
William Longstreet	1844	licensed	1848	1857	to German Conf.
C. W. Loomis	1914	licensed	——	1917	to Montana Conf.
E. S. Lorenz	1877	licensed	1882	1903	surrendered cred.
Jack Loschert	1965	licensed	——	1968	dropped
J. R. Love	1915	licensed	1924	1925	to N. Mexico Con.
Charles Loveless	1959	fr. W. Penn. Con.	1958		
William Ludlow	1837	licensed	1841	1852	to any West. conf.
Lewis G. Ludwick	1932	fr. SE Ohio Con.	1919	1963	died
J. D. Lusk	1901	fr. Auglaize Con.	1893	1905	to Sandusky Conf.
Fred Luzader	1966	from W. Va. Con.	1966		
Craven Lynn	1823	licensed	1827	1830	to Indiana Conf.
G. P. Macklin	1887	fr. Missouri Con.	1871	1909	to Georgia Conf.
Jacob Mahan	1824	licensed	——	1828	died
Jacob M. Marshall	1856	licensed	1859	1866	died
Lyold M. Martin	1915	fr. E. Tenn. Con.	1915	1928	honorable dismissal
J. A. Mast	1851	fr. Wabash Con.	——	1854	last listed
George M. Mathews	1879	licensed	1882	1921	died
Roy Mattis	1907	licensed	——	1913	ref. to Q. Conf.
Samuel Mau	1812	full minister	1822	1829	last listing

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
F. W. May	1926	from Kansas Con.	——	1931	to Presby. Church
J. C. Mayne	1889	licensed	——	1889	honorable dismissal
Joseph H. Mayne	1878	licensed	1881	1938	died
Virgil B. Mayne	1912	licensed	——	1919	transferred
George McAhren	1962	fr. Wisconsin Con.	1932		
William K. McCabe	1845	from Scioto Con.	——	1881	died
Benjamin McCarty	1824	fr. Methodist Ch.	1825	1830	to Indiana Conf.
Josiah McConaha	1850	licensed	——	1852	expelled
Gwynne McConaughy	1924	licensed	——	1934	ref. to Q. Conf.
S. W. McCorkle	1878	fr. W. Res. Con.	1878	1889	honorable dismissal
Martha McDonald	1933	licensed	1933	1957	dropped
Frank S. McEntire	1942	from Erie Con.	1926	1953	died
John McGary	1818	preacher	1821	1826	last listed
John McGinniss	1829	first listed	——	1830	to Indiana Conf.
L. Allen McGrew	1886	licensed	1889	1898	died
William McKee	1868	fr. Auglaize Con.	1859	1907	died
John McKinney	1828	preacher	——	1828	only listing
John McNamar	1812	exhorter	1816	1830	to Indiana Conf.
Calvin McNelly	1904	fr. Ger. Bapt. Con.	1898	1937	died
T. S. McNiell	1847	fr. Wabash Con.	——	1858	to any East. Conf.
James McQuiston	1945	licensed	1948	1960	to Dakota Conf.
David McRoberts	1964	licensed	1966		
John McRoberts	1961	fr. Ohio SE Con.	1958		
Marvin McRoberts	1960	fr. Ohio SE Con.	1960	1968	to Eastern Conf.
DeWalt Mechlin	1812	preacher	1820	1830	to Indiana Conf.
John Mechlin	1821	first listed	——	1821	only listing
Raymond Merz	1958	licensed	1962		
Charles Messmer	1941	licensed	1943		
Harold Messmer	1950	licensed	1956		
William K. Messmer	1931	licensed	1939		
Archibald Michael	1825	licensed	1827	1829	died
W. E. Michael	1920	fr. Christian Ch.	1901	1938	died
Lloyd B. Mignery	1954	fr. Ohio SE Con.	1926	1955	rescinded
Wilson Miligan	1852	licensed	——	1853	to Maumee Conf.
Abraham Miller	1849	licensed	1852	1853	to Maumee Conf.
B. D. Miller	1873	licensed	——	1873	to Michigan Conf.
C. W. Miller	1864	fr. Auglaize Con.	1860	1921	died
G. Mahlon Miller	1904	fr. Allegheny Con.	1904	1909	to Allegheny Conf.
Henry Miller	1813	full minister	1815	1820	last listed
H. H. Miller	1936	from Penn. Con.	——	1945	to California Conf.
Jacob Miller	1901	fr. Auglaize Con.	1899	1905	license annulled
J. P. Miller	1900	fr. E. Penn. Con.	——	1909	honorable dismissal
John C. Miller	1860	licensed	1863	1886	to any conf.
Richard A. Miller	1955	from Iowa Con.	1953	1962	to Presby. Church
Roy D. Miller	1924	licensed	1929		
W. Frederic Miller	1932	licensed	1935	1936	honorable dismissal

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
William Miller	1845	licensed	1848	1853	to Maumee Conf.
William J. Miller	1959	from Iowa Con.	1962		
W. J. Mills	1884	licensed	1887	1894	honorable dismissal
Walter Miranda	1928	licensed	1930		
Joshua Montgomery	1824	licensed	1833	1825	to Scioto Conf.
G. E. Moody	1909	licensed	——	1913	to Neosho Conf.
John Morgan	1825	licensed	——	1830	to Indiana Conf.
W. A. R. Morris	1850	licensed	——	1852	last listed
S. A. Mowers	1882	from Penn. Con.	——	1888	to any conference
H. J. Mulholland	1882	fr. Auglaize Con.	——	1889	honorable dismissal
James J. Mullaney	1907	fr. SE Ohio Con.	——	1918	open transfer
Charles Muller	1961	licensed	1965		
Thomas Mulling	1959	licensed	——	1961	to O. Sand. Conf.
M. W. Mumma	1915	fr. SE Ohio Con.	1904	1950	died
George Muth	1832	licensed	1838	1838	last listed
Charles F. Myers	1904	licensed	1906	1921	back to Q. Conf.
David E. Myers	1862	licensed	1867	1922	died
Daniel Myers	1874	fr. St. Joseph Con.	——	1908	died
Dwayne Myers	1951	licensed	1955	1958	died
H. L. Myers	1915	licensed	——	1927	back to Q. Conf.
E. S. Nicholas	1895	licensed	——	1897	open transfer
William Nicholas	1847	licensed	1852	1878	died
E. H. Nichols	1926	from Erie Con.	1907	1968	died
Edward Niswander	1933	licensed	1938	1943	to Presby. Church
John D. Niswonder	1902	from Iowa Con.	1901	1958	died
W. C. Niswonger	1884	licensed	1887	1939	died
Richard Norris	1925	from Tenn. Con.	——	1926	dropped
Robert Norris	1844	licensed	1848	1869	withdrew
John Oblinger	1820	exhorter	——	1828	dismissed
Cornelius O'Brien	1934	licensed	——	1940	back to Q. Conf.
A. Glenn O'Dell	1937	fr. White R. Con.	1937	1945	to White R. Conf.
Louis O. Odon	1935	fr. E. Ohio Con.	1933		
William Ogburn	1839	licensed	——	1841	died
Edward Ohms	1954	fr. Atlantic Con.	1951	1965	to Eastern Conf.
Frank Oldt	1928	special relation	——		
Robert Oler	1924	licensed	——	1926	dropped
George Oliver	1934	licensed	1935	1945	letter of dismissal
James F. Orebaugh	1881	licensed	——	1884	ref. to Q. Conf.
Asa Orndorff	1884	licensed	——	1886	honorable dismissal
W. T. Osborne	1876	licensed	——	1877	dismissed
Emmett Osborne	1952	fr. SE Ohio Con.	1960	1955	to Ohio SE Conf.
Jacob Pantle	1892	licensed	1898	1943	died
Maurice Parsons	1951	from Friends	1931		
Richard Patton	1841	first listed	——	1845	to Wabash Conf.
W. G. Peck	1934	licensed	1936	1944	dismissed
Charles Peckham	1958	fr. Wisconsin Con.	1954		

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Arthur P. Peden	1925	fr. SE Ohio Con.	1924	1947	to Allegheny Conf.
Daniel Pedigrew	1829	licensed	——	1829	only listing
C. Edwin Pellett	1953	fr. Ind. N. Con.	1952		
William Pellett	1834	first listed	——	1834	expelled
R. V. Pelton	1930	licensed	1930		
Ray E. Penick	1909	licensed	1916	1919	to Allegheny Conf.
David Penwell	1829	first listed	——	1830	to Indiana Conf.
William Perkins	1827	first listed	——	1834	excluded
B. F. Petereit	1930	fr. O. Ger. Con.	1924	1946	name removed
Anna Peters	1930	licensed deaconess			no information
Ephraim C. Petry	1898	licensed	1900	1939	died
John George Pfrimmer	1814	full minister	1815	1825	died
A. W. Phillips	1923	from Iowa Con.	1901	1930	to Iowa Conf.
J. I. Phillips	1934	fr. U. Presby Ch.	——	1939	honorable dismissal
Kyle Phipps	1959	fr. Virginia Con.	1961		
Luke E. Pierce	1882	licensed	——	1884	died
Homer K. Pitman	1898	fr. California Con.	——	1903	to Presby. Church
C. E. Plack	1908	licensed	1911	1928	died
Abraham Ponsler	1824	first listed	——	1824	died
John Pontius	1810	exhorter	——	1813	last listed
George Porter	1835	first listed	——	1835	only listing
G. T. Powell	1894	licensed	1894	1937	died
R. F. Powell	1878	licensed	1879	1882	honorable dismissal
W. J. Pruner	1881	fr. White R. Con.	1865	1917	died
Raymond B. Puckett	1956	licensed	——	1957	last listed
Nathan Pulham	1824	listed as elder	1824	1824	only listing
Eugene E. Purdy	1961	fr. O. Sand. Con.	1961		
Henry Puth	1825	first listed	——	1825	only listing
Joseph Quick	1936	licensed	1940	1944	to Con. Christ. Ch.
Stephen Raby	1946	fr. E. Penn. Con.	1948	1949	to Penn. Conf.
Walter Racke	1946	licensed	1952	1954	to another conf.
William B. Ramey	1969	fr. Virginia Con.	1964		
S. E. Rasey	1912	fr. W. Neb. Con.	1900	1941	died
F. Recob	1915	licensed	——	1921	back to Q. Conf.
Thomas Reeder	1829	first listed	——	1829	only listing
J. M. Replogle	1892	licensed	1894	1921	died
Jonathan Repp	1825	first listed	——	1827	last listed
John I. L. Resler	1877	licensed	1879	1877	to any conference
D. P. Reubush	1870	fr. Tennessee Con.	1871	1871	last listed
W. R. Rhinehart	1842	from Scioto Con.	——	1861	died
E. E. Rhodes	1900	fr. Christian Ch.	1906	1902	to Michigan Conf.
William Richerson	1820	first listed	——	1827	expelled
Charles Ried	1845	from Scioto Con.	——	1849	license revoked
Thomas Ried	1841	licensed	——	1853	to Maumee Conf.
James Riley	1947	licensed	1951		
H. Eugene Risch	1958	licensed	1965		

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Walter N. Roberts	1922	licensed	1924	1966	died
Isaac V. D. Robertson	1837	licensed	1838	1846	died
Harland Robins	1822	exhorter	——	1824	dismissed
Carl Robinson	1952	fr. SE Ohio Con.	1951		
Frank Robinson	1955	fr. Ohio SE Con.	1947		
James A. Robinson	1919	fr. White R. Con.	1910	1958	died
Paul Robinson	1967	licensed	1970		
William Robinson	1819	exhorter	——	1833	last listed
R. Rock	1888	fr. Sandusky Con.	——	1895	suspended
Adam Rodabaugh	1879	licensed	1881	1892	to Allegheny Conf.
E. K. Rogers	1916	licensed	1921	1925	to E. Ohio Conf.
Daniel Rohrer	1821	exhorter	——	1821	only listing
James Rolliston	1858	licensed	——	1860	last listed
Theopholis Rork	1844	licensed	1847	1848	withdrew
David Ross	1821	preacher	——	1821	only listing
James Ross	1820	preacher	——	1825	to Scioto Conf.
Nathaniel Ross	1823	licensed	1827	1852	expelled
Robert Ross	1848	licensed	1851	1867	to Auglaize Conf.
Samuel Ross	1825	first listed	——	1825	only listing
William Ross	1829	first listed	——	1829	only listing
Conrad Roth	1816	full minister	1816	1820	last listed
Frank Royer	1930	licensed	1934		
John Russell	1819	first listed	1822	1825	to Scioto Conf.
Charles F. Ruth	1955	licensed	1959		
Robert Ryder	1936	licensed	1940		
Philip Sauer	1816	preacher	1818	1831	last listed
E. E. Saul	1884	licensed	1887	1953	died
Jacob Scamahorn	1840	licensed	1843	1850	to Indiana Conf.
John L. Schafer	1963	licensed	——	1967	dropped at his req.
Frederick Schauer	1817	preacher	1817	1821	last listed
Ralph Schenck	1947	licensed	——	1953	letter of dismissal
R. E. Schlotterbeck	1914	licensed	1916	1918	name taken fr. roll
Frederick Schmidt	1829	first listed	——	1831	last listed
David Schneider	1956	licensed	1961		
Edgar Schrader	1957	fr. California Con.	1956	1968	died
Jerome Schultz	1963	fr. U. Presby. Ch.	——		
Roy Schutz	1953	licensed	1957	1958	to Presby. Church
Walter Schutz	1926	licensed	1928	1961	died
John Schweringen	1825	first listed	——	1834	excluded
Kennth J. Scott	1917	licensed	1925	1928	to West Va. Conf.
Henry A. Sechrist	1882	licensed	1884	1930	died
Charles Selby	1957	licensed	1961		
G. W. Self	1906	licensed	1908	1911	to Iowa Conf.
J. W. Semrau	1930	fr. O. Ger. Con.	1913	1932	to E. Ohio Conf.
Thomas Shain	1861	licensed	——	1863	died
H. K. Shank	1879	fr. Breth. in Christ	——	1885	name erased

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Paul E. V. Shannon	1921	fr. E. Penn. Con.	1922	1925	to Penn. Conf.
Paul W. Sharp	1950	fr. SE Ohio Con.	1926	1959	dropped
Christian Sherrer	1812	preacher	——	1844	died
Abraham Shindledecker	1818	exhorter	1822	1853	to Maumee Conf.
Jacob Shindledecker	1819	exhorter	——	1820	last listed
Jacob Shoemaker	1815	exhorter	——	1817	last listed
Christian Shoop	1836	licensed	——	1873	died
George Shuey	1837	rec'd. by transfer	——	1837	only listing
W. A. Shuey	1881	licensed	1884	1906	released from mem.
W. J. Shuey	1848	licensed	1851	1920	died
William Siberry	1848	licensed	——	1853	to Maumee Conf.
Kelly D. Silvers	1968	licensed	1970		
Harold D. Simmons	1925	licensed	1926	1928	to Illinois Conf.
Harry Sinks	1939	licensed	1941		
Walter Sinks	1911	licensed	1911		
Jacob Sipe	1897	licensed	1900	1921	back to Q. Conf.
Elijah Slider	1825	first listed	1826	1833	last listed
John Slife	1841	licensed	1845	1880	died
John Smaltz	1813	exhorter	1819	1825	to Scioto Conf.
Harry E. Smelker	1923	licensed	——	1927	dropped
LeRoy Smelker	1919	licensed	1922		
W. H. Smelker	1910	licensed	1916	1931	died
Charles R. Smith	1923	from Florida Con.	1923	1962	died
Clarence Smith	1915	licensed	1918		
Dale Smith	1966	from Kansas Con.	——		
Donovan W. Smith	1925	from Kansas Con.	1926	1926	to Kansas Conf.
E. L. Smith	1919	fr. Wisconsin Con.	1921	1945	to Indiana Conf.
F. Smith	1826	first listed	——	1826	only listing
Guy Smith	1950	from W. Va. Con.	1936	1953	to New York Conf.
Harvey Smith	1956	fr. W. Penn. Con.	1958		
Jacob Smith	1846	licensed	——	1847	expelled
Maurice Smith	1946	from E. Ohio Con.	1944	1953	dropped
William P. Smith	1812	preacher	1815	1816	died
Henry P. Snapp	1927	licensed	1934		
Henry Snell	1839	licensed	1849	1853	to Maumee Conf.
Charles W. Snyder	1911	fr. Rock R. Con.	1904	1950	died
Clinton H. Snyder	1898	licensed	1901	1910	died
J. E. Snyder	1890	licensed	——	1894	to Oregon Conf.
A. Craig South	1956	licensed	1961	1968	to U. Ch. of Christ
T. N. Sowers	1854	licensed	——	1859	last listed
Carlton S. Spencer	1957	from Iowa Con.	1942	1960	removed at his req.
Samuel Spicer	1819	preacher	1822	1836	last listed
James Spray	1845	licensed	1849	1853	to Maumee Conf.
Eli Stambach	1844	licensed	——	1856	dismissed
N. L. Stambaugh	1901	fr. Auglaize Con.	——	1905	to St. Joseph Conf.
E. A. Starkey	1885	fr. Sandusky Con.	1880	1891	to California Conf.

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Clifford Stearns	1942	licensed	1930		
M. O. Stein	1909	licensed	1913	1952	dismissed
C. W. Stephens	1901	fr. St. Joseph Con.	1891	1928	died
John Stevens	1816	preacher	——	1816	last listed
J. P. Stewart	1901	fr. C. Ohio Con.	1876	1926	died
James R. Stewart	1968	from Kansas Con.	1964		
James T. Stewart	1823	licensed	1826	1829	separated himself
William Stewart	1821	preacher	1824	1825	to Scioto Conf.
David E. Stichweh	1968	licensed	1970		
Lorin S. Stine	1949	fr. St. Joseph Con.	1932	1958	died
Earl Stockslager	1923	licensed	1925		
William Stolsas	1820	preacher	——	1820	only listing
Judith Stone	1960	licensed	1967	1967	to Ohio East Conf.
Richard C. Storment	1967	licensed	1970		
Hiram Strasse	1829	licensed	——	1829	only listing
Jacob G. Stuart	1825	first listed	——	1829	last listed
Christian Stubbs	1834	first listed	——	1838	last listed
William Stubbs	1820	preacher	1821	1841	last listed
David Stucker	1825	licensed	1827	1828	expelled
Adam Surface	1842	licensed	1846	1857	to any west. conf.
Henry Surface	1841	licensed	1844	1891	died
Jacob Surface	1838	licensed	1841	1860	died
John Surface	1831	licensed	——	1831	only listing
Samuel Surface	1844	licensed	1847	1849	transfer
B. A. Sutton	1889	fr. Auglaize Con.	1885	1890	to any conference
J. L. Swain	1864	licensed	1867	1917	died
Jacob Swank	1840	licensed	——	1846	withdrew from ch.
Mrs. Pearl Sweet	1925	licensed	——	1926	to Colorado Conf.
Fred Swope	1851	licensed	——	1853	last listed
Edward W. Symmonds	1895	licensed	——	1896	name stricken
Carl Synan	1968	fr. Susqueh. Con.	1969		
C. R. Thomas	1945	fr. SE Ohio Con.	1941	1965	dropped
Daniel Thomas	1829	licensed	——	1830	to Indiana Conf.
Rudolph Thomas	1943	licensed	1946	1958	to U. Ch. of Christ
H. A. Thompson	1901	fr. C. Ohio Con.	——	1920	died
Ira Thompson	1852	licensed	——	1853	to Maumee Conf.
John Thompson	1824	exhorter	——	1834	last listed
Robert Thompson	1834	first listed	——	1834	only listing
Thomas Thompson	1834	licensed	1837	1851	to any west. Conf.
Ralph Tinsley	1923	licensed	1932		
Henry Tobey	1851	licensed	1845	1889	died
Jonathan Tobey	1867	fr. Virginia Con.	1838	1868	to Virginia Conf.
Michael P. Tobey	1843	licensed	1848	1855	to any west. conf.
Jacob Toubarrired	1820	exhorter	——	1820	only listing
Earl W. Toy	1954	fr. Ohio E. Con.	1941	1966	to Ohio SE Conf.
J. E. Tracey	1951	fr. Nebraska Con.	——	1954	to Missouri Conf.

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Teagle Treater	1819	preacher	——	1824	dismissed
Pearl Tribbet	1927	consec'd deaconess			
Christian Troup	1833	first listed	——	1836	last listed
David Trout	1965	licensed	1970		
Ferron Troxel	1925	licensed	——	1930	honorable dismissal
Daniel Troyer	1810	full minister	1815	1863	died
E. R. Turner	1913	licensed	1913	1961	died
W. I. Underwood	1910	licensed	1916	1969	died
Allen Unger	1954	fr. Rocky Mt. Con.	1951	1962	to Rocky Mt. Conf.
Jesse L. Urich	1912	licensed	1917	1931	to Lutheran Church
Francis Van Ausdal	1952	licensed	——	1956	dropped
Arthur Van Saun	1912	licensed	1917	1916	to Allegheny Conf.
Walter Van Saun	1910	licensed	1918	1930	honorable dismissal
W. M. Vansickle	1890	from Indiana Con.	1890	1934	died
Richard Van Tine	1949	licensed	——	1957	dropped
Leo B. Venatta	1925	fr. White R. Con.	1925		
Carl Vorpe	1950	licensed	1954		
Richard Waddle	1965	fr. Tennessee Con.	1962		
James K. Wagner	1958	licensed	1962		
George A. Wahl	1895	licensed	1898	1928	died
I. M. Walker	1894	lic. from Meth. Ch.	——	1897	to Scioto Conf.
T. C. Walker	1915	from Indiana Con.	1916	1918	to Presby. Church
John Walter	1851	licensed	1854	1899	died
Paul Wambaugh	1844	licensed	——	1851	to Scioto Conf.
William E. Ward	1929	fr. Sandusky Con.	1908	1966	died
Ira D. Warner	1914	fr. E. Tenn. Con.	1917	1917	to E. Ohio Conf.
George C. Warvel	1849	licensed	1852	1885	to any conf.
G. B. Weaver	1919	from Illinois Con.	——	1923	to Nebraska Conf.
O. Weaver	1913	licensed	——	1919	last listed
Peter Weil	1812	full minister	——	1819	last listed
E. S. Weimer	1903	fr. E. Ohio Con.	1893	1948	died
Enos H. Weir	1842	licensed	——	1842	only listing
Osa D. Wellbaum	1906	licensed	1908	1961	died
Robert Wellbaum	1929	licensed	——	1937	honorable dismissal
James T. Wells	1844	fr. Methodist Ch.	——	1856	withdrew
W. G. Wells	1850	licensed	1853	1896	died
Mark H. Wert	1923	fr. E. Penn. Con.	1910	1930	to E. Penn. Conf.
R. West	1866	licensed	1869	1870	withdrew
Paul Westbrook	1962	licensed	1968		
Benjamin P. Wheat	1840	fr. Methodist Ch.	1843	1847	last listed
Gotlieb Wheat	1840	licensed	——	1840	only listing
Robert Wheat	1847	licensed	1849	1850	died
Jonas Wheeler	1820	first listed	——	1820	listed one year
Noah Wheeler	1815	preacher	1817	1820	last listed
Robert Whipp	1931	licensed	——	1933	dropped
John H. Whistler	1884	licensed	1887	1889	honorable dismissal

Miami Conference Ministers (Continued)

Name	Became Member Date	How?	Ordained Date	Terminated Date	How?
Francis Whitcom	1824	first listed	1826	1846	to St. Joseph Conf.
Charles White	1951	fr. Allegheny Con.	1916	1954	joined another de.
C. B. Whitley	1851	licensed	——	1853	to Maumee Conf.
Joseph Wickard	1851	licensed	1854	1856	to Iowa Conf.
D. F. Wilberforce	1878	licensed	1878	1894	honorable dismissal
James Wilkinson	1843	licensed	1846	1853	to Maumee Conf.
Joseph Williams	1825	licensed	——	1830	to Indiana Conf.
J. D. Williams	1901	fr. Auglaize Con.	1882	1928	died
P. B. Williams	1875	licensed	1879	1878	to any conf.
Wilbur Williams	1959	fr. Michigan Con.	1934	1963	to Michigan Conf.
C. O. Wilson	1860	licensed	——	1867	name erased
D. R. Wilson	1906	fr. Allegheny Con.	——	1919	to Presby. Church
James Wilson	1850	licensed	1852	1855	to Indiana Conf.
Lucius Wilson	1883	licensed	1884	1885	honorable dismissal
J. W. Winder	1886	licensed	——	1888	honorable dismissal
Earl Winkler	1934	licensed	——	1938	ref. to Q. Conf.
James Winters	1838	licensed	1841	1853	to any conf.
John Winters	1839	licensed	1843	1851	expelled
Thomas Winters	1810	full minister	——	1814	withdrew
A. C. Witham	1930	fr. O. Ger. Con.	1925	1947	died
W. B. Witt	1851	fr. White R. Con.	1851	1858	to White R. Conf.
Archie S. Wolf	1931	fr. E. Ohio Con.	1918		
Ranald Wolfe	1925	licensed	——	1933	ref. to Q. Conf.
George A. Wood	1884	fr. Auglaize Con.	1882	1889	to any conf.
William D. Worth	1950	licensed	1952		
Clarence D. Wright	1927	licensed	1929	1929	to Sandusky Conf.
Dorothy E. Wright	1927	licensed	1929	1929	to Sandusky Conf.
J. W. Wurtz	1923	fr. Methodist Ch.	——	1923	died
J. E. Yingling	1891	fr Christian Ch.	——	1921	died
H. H. Yohe	1904	from Penn. Con.	——	1909	dropped
George Young	1948	licensed	1953		
John Zahn	1829	first listed	——	1829	only listing
Samuel Zechar	1894	licensed	——	1902	to E. Ohio Conf.
Andrew Zeller	1810	full minister	1815	1839	died
D. K. Zeller	1856	licensed	1859	1868	last listed
Jacob Zeller	1810	preacher	1819	1825	to Scioto Conf.
John Zeller	1819	exhorter	1825	1857	died
Solomon Zeller	1852	licensed	——	1854	to Scioto Conf.
William M. Zeller	1969	licensed			
Aaron Zehring	1861	licensed	1864	1889	name erased
Daniel Zettingen	1830	first listed	——	1830	only listing
Caleb S. Zimmerman	1941	licensed	——	1944	honorable dismissal
Ivory Zimmerman	1902	licensed	1903	1938	died

THE OHIO MIAMI CONFERENCE

Foreword		
CHAPTER 1	The Early History of Southwest Ohio	39
CHAPTER 2	The First United Brethren Churches	41
CHAPTER 3	The Miami Conference 1810-1824	46
CHAPTER 4	The Miami Conference 1825-1837	51
CHAPTER 5	The Miami Conference 1838-1853	56
CHAPTER 6	The Miami Conference 1854-1871	68
CHAPTER 7	The Miami Conference 1872-1900	77
CHAPTER 8	The Miami Conference 1872-1900 (cont'd)	84
CHAPTER 9	The Miami Conference 1901-1946	91
CHAPTER 10	The Miami Conference 1901-1946 (cont'd)	102
CHAPTER 11	The Miami Conference 1947-1969	112
CHAPTER 12	The Miami Conference 1947-1969 (cont'd)	120
CHAPTER 13	The Miami Conference 1947-1969 (cont'd)	129
CHAPTER 14	Education	139
CHAPTER 15	Evangelism	151
CHAPTER 16	The Church and Social Issues	159
CHAPTER 17	Conference Papers	166
APPENDIX 1	Bishops and the Miami Conference	169
APPENDIX 2	Churches and Circuits	172
APPENDIX 3	Presiding Elders and Conference Superintendents	185
APPENDIX 4	Conference Sessions	187
APPENDIX 5	Miami Conference Ministers	191